



W. Sturges del. pinxit

del. et sculpsit 1777

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 Brave Sermons Acts shall live in face of thine
 Great Monk Restorer of his Country's Peace,
 Declares from him his Dropsie soone did Cease.
 I.A.M.D.



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The Ladies Companion, OR THE ENGLISH MIDWIFE.

Wherein is demonstrated,

The *manner* and *order* how Women ought to govern themselves, during the whole time of their *breeding Children*; and of their *difficult Labour, hard Travail, and Lying-in, &c.*

TOGETHER WITH

The *Diseases* they are subject to, (Especially in such times) and the several *ways and means* to help them.

ALSO

The various forms of the Childs proceeding forth of the Womb, in 17. Copper Cuts; with a Discourse of the parts principally serving for Generation.


Digested into a small Volume, by *William Sermon* Doctor in Physick, one of His Majesties Physicians in Ordinary; Author of those most famous *Cathartique* and *Diuretique Pills*, so well known for Curing of the Dropsie, Scurvey, and all other sharp, salt, and watry humours, &c.

Prov. 14. 1. *Every wise woman buildeth her house, but the foolish plucketh it down with her hands.*

LONDON, Printed for *Edward Thomas*, at the *Adam and Eve* in *Little-britain*. 1671.

To the most Accomplish'd
Ladies and Gentlewomen
of *ENGLAND*.

Worthy Ladies,

 *THE serious consideration of the intollerable misery that many Women are daily incident to, occasioned chiefly by breeding and bringing forth Children; and the want of help in such deplorable Conditions, by reason of the Unskilfulness of some which pretend to the Art of Midwifry, &c: yet not in the least acquainted with the various Diseases which frequently afflict the Female Sex in such times, hath been one principal motive to me at this time, to undertake the Publication of this Treatise; which I have composed in the most plain*
A 3 *method*

method I could, and have purposely omitted those Philosophical terms of Art, and hard crabbed Physical words (which more amaze the Ignorant, than help their infirmities) commonly made use of in Books of this nature; and have also digested this Work into a small Volume, for no other design nor cause, but for the use and benefit of my Country: knowing that we were all Created to be serviceable in our Generation, and that one Talent is called for Improvement as well as ten. Though of all men as I am the most unworthy, (as vulgarly by some envious persons accounted) so the less able to expose my self to so publick a view, especially amongst the empty-pated and railing Empyricks of these times, who make it their only concern to scoff, and make scandalous Libels, &c. against matters of the greatest Truth.

Yet

Yet notwithstanding the great rage of black-mouth'd Envy, that barks but cannot bite, (for the reasons aforesaid) I have presumed with all dexterity possible to demonstrate in short, the most facile or easiest Directions for Women in their greatest Extremity, faithfully discovering to them, the sure and true means of help ; which secrets by great Care, Travel, and long Study (through Gods blessing) I have attained to, and have had large Experience thereof, not only in the Armies for many Years (which I esteem an Honour, since in like manner lived that famous Physician Dioscorides, under the great Queen Cleopatra ;) but likewise since the Happy Restauration of his Sacred Majesty. And it is very well known, that I have alwayes had good success in my Practice, abhorring to delude my Patients (for lucre-sake) by telling them

they will recover, when I see absolute
Symptomes of Death, (as some do, that
could if possible wish me annihilated)
and am still resolved, so far as God
shall enable me, to do nothing but what
is Just, which I know at last will
prove the best Policy: From which
I hope I have not derogated, in divul-
ging these excellent Secrets here in-
serted, for which I expect from the
forementioned Empyricks to be snarled
at: Perhaps far more then they do at
my Pills, wherewith I Cured that
Great Prince George the late Duke
of Albemarle, &c. whose candid love
towards me shall for ever be fresh and
precious in my memory.

But the reason of which malice
against me and my Medicine, may be
discerned without a Perspective-glass,
for had it not perfectly Cured his
Grace of the Dropsie, (as clearly ap-
pears by the authentick Testimony of
th.it

that Reverend and Orthodox Divine Dr. Thomas Gumble, in the General's Life, p. 454.) and hundreds before and since, and still effecteth miraculous Cures, there would not have been one word mentioned against the Pills, or the Author thereof.

Neverthelss there are some cunning Artificers which insinuate themselves, and make the Ignorant believe, (and sometimes the wiser sort too) that they know how to make my Pills, by which pretences many Men and Women that might have been Cured with them, have been meerly cheated out of their Lives : therefore as formerly, I advise all that mind their own welfare, to have a great care of those grand Impostors ; for I call God to witness, that I never divulged the secret to any man breathing, though I have taken care that for the good of after-ages it shall not dye with me.

Neither

Neither do I question, but the Medicines set down in this small Treatise, will prove of excellent use, which may be understood by the meanest capacity.

But some possibly may object, and say, That there are several Pieces treating of this subject, which perhaps may provide but small Entertainment for this at its first setting forth : But I doubt not upon the perusal, the Ingenious Reader will clear it from all such Pretences, for upon a diligent inspection, there will be found those undeflowered secrets, which may be thought more fit for the Closets of discreet Ladies, then to be (as they are) exposed to publick view.

The rest I have to say at present is, that this was Published for no private or base end ; but as aforesaid, for the sole benefit of my Country, (whom in
duty

duty I am bound to Honour) and according to my power is faithfully performed by me, who desires to be protected by the Almighty God , and to live above the censure of malicious men ; and so begging pardon , I take my leave, and rest,

Virtuous Ladies,

Yours most faithfully to serve,
though unworthy,

William Sermon:

From my House at the
two black Posts in *East-
Harding-street*, near the
sign of *Goldsmiths-Hall*,
between *Fetter-lane* and
Shoore-lane, London July
the 17th. 1671.

THE



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tains 20 pills, the 8. s. Box 40 pills, the 12. s.
contains 60 pills.



THE
Ladies Companion;
OR,
The English Midwife.

CHAP. I.

*The Antiquity of Midwives, and what manner
of Women they ought to be.*



E read in the Holy Scrip-
tures, &c. that there have
been *Midwives* from the
beginning, many of which
practised *Phyick*.

Hippocrates sweareth by
Apollo, and *Æsculapius*,
and by *Hygea*, and *Panacea*, gods and god-
desses of *Phyick*.

B

Ovid

Ovid makes mention of *Ocyroe*, daughter to *Chyron* the great Physician, who out of her Curioſitie did practiſe Phyſick.

Origen mentions two *Egyptian* Midwives which were ſkilfull in the Art of Phyſick, and calls them *Sephora* and *Phua*, read *Exod.* ch. 1. from the 15. verſ. to the end.

Sometimes neceſſity (the Miſtreſs of Arts) hath forced women to practiſe Phyſick, eſpecially one with the other ; for finding themſelves much afflicted, and ſorely troubled with many diſtempers in their natural parts, being aſhamed to diſcover their infirmities to any but themſelves, maketh many of them to ſtudy and practice Phyſick, as that famous Maiden did, called *Agnodicea*.

And ſince the greateſt diſeaſe that can afflict women, is that of the Nine moneths, the Cure of which wholly conſiſts in their ſafe delivery, we muſt not queſtion, but that there have been many Eminent women in all ages addicted thereunto, and have with good ſucceſs practiſed therein.

Hippocrates, the King of Phyſicians, ſpeaking of the birth that happeneth the ſeventh moneth, doth referr the Readers to the *Midwives*, who are preſent in ſuch Caſes, and beſireth them to learn the truth thereof from hem.

Galen

Galen saith, that Midwives do not bid the women that are in labour, either to lift up themselves, or to sit down, before the entrance of the womb be dilated for the coming forth of the Child, which they know by feeling with their hand. He also speaketh of some Errors committed by Midwives when they receive the Child; which is an evident testimony that there were Midwives in the time of *Hippocrates* and *Galen*.

Laertius, and *Valerius Maximus* do affirm, that *Phanerata*, the mother of *Socrates*, was a Midwife: and it is known, the Judges of old time did appoint a stipend for those women that did practise Physick well, and were good Midwives, (witness *Ulpian*) and punished such as did not behave themselves well in their profession; as may appear by the Law.

Among those that have practised Physick, were many that have applied themselves most of all to deliver women; and that they might be distinguished from others, they were frequently called Cunning Women, or otherwise caused themselves to be so called; for women are of such a disposition (especially in these dayes) that they desire to excell men, or at least would seem to go beyond them; whereby it may easily

be known, that there have been some women that have practised Physick, and others that were (from the beginning, as aforesaid) imployed in the delivery of women.

And these last took upon them three things, as *Galen*, and others do witness.

The First was, to make the match, (there be too many of that Trade now) and to joyn the husband with the wife ; likewise to pass their Judgement whether they were fit and capable, or else unable , and so insufficient to have issue, or to beget Children ; which certainly is very difficult to be known, and very few so cunning to tell it.

The Second was, to be present at the delivery of women, which work was committed to none but such that have had Children, (as *Plato* saith.) One cannot be so apt and skilfull in exercising a work not known, as they which have had the perfect knowledge and experience thereof : neither did the said *Midaives* attempt this Art, till they were past Child-bearing, because *Diana* (the Patroness of women in Child-bed) was barren : and also a woman that beareth Children is over-much troubled, so the more unfit to labour in such a great work.

The Third thing was, to resolve or tell women whether they were with Child or not ;

not; and therefore the Law did ordain, that three honest *Midwives*, skilfull in their Art, should view and make inspection, and then give their Judgement, &c. Since which time, besides the 3. former things, some have taken upon them to judge of the Virginitie of Maids; though many ancient and modern Writers have rejected, and condemned the opinion of such Midwives, who affirm they can judge thereof. And I do believe, that it is impossible for any to know whether a Maid be a Virgin, or not? for all many boast they can; but have perhaps at last been much mistaken, yet contented therewith.

*What manner of women Midwives
ought to be.*

As concerning their Persons, they must be neither too young, nor too old, but of an indifferent age between both; well composed, not being subject to diseases, nor deformed in any part of their body; comely and neat in their Apparell, their hands small, and fingers long, not thick, but cleane, their nails pared very close; they ought to be very chearfull, pleasant, and of a good discourse, strong, not idle, but accustomed to exercise, that they may be the more able

(if need requires) to watch, &c.

Touching their deportment : they must be mild, gentle, courteous, sober, chaste, and patient, not quarrellous, nor chollerick ; neither must they be covetous, nor report any thing whatsoever they hear or see in secret, in the person or house of whom they deliver ; for, as one saith, it is not fit to commit her into the hands of rash and drunken women, that is in travel of her first Child.

As concerning their minds : they must be wise, and discreet ; able to flatter, and speak many fair words, to no other end, but only to deceive the apprehensive women, which is a commendable deceit, and allowed, when it is done for the good of the person in distress. For the same Author saith, deceit doth often serve for a good Medicine in extreme diseases.

But above all thing, Midwives ought to know, that Nature, the hand-maid of the great God, hath given to every thing a beginning, increase, state, perfection, and declination ; which he doth manifestly and chiefly demonstrate (as *Galen* saith) in the birth of a Child when the mother brings it forth ; for Nature surpasseth all, and in that she doth, is wiser then either Art, or the
Artist,

Artist what ever she be, or the best and most cunning Workman that may be found, as *Galen* testifieth; for it is she that hath set down the very day of the Childs conformation, and the hour of its birth, and certainly it is a thing worth Consideration (in a high nature) to observe how in a little space of time, in the very twinckling of an eye, the neck of the wombe, which during the time of the Nine moneths, was so exactly and perfectly closed or shut up, that the very point of a needle could not enter therein, how in an instant it is opened and enlarged, to give way for the Child to come forth; which (as *Galen* saith) cannot be comprehended, but wonder'd at, and admir'd.

C H A P. II.

How to make Women fruitfull.

FOR which purpose the Ancients (not being ignorant of what these Sex principally desire) have left several wayes for the accomplishment of the same.

If the Cause proceed from the Coldness and over-much Humidity or Moistness of the Womb, which oftentimes it doth, take

Cardamoms grains, Cubebes, white Ginger, of each two drams, make it all into fine powder, and give to the woman two drams thereof, and presently after let her sit over the bath made as followeth.

Take 6. or 7. skaines of raw Yarn, boil it in water, and good store of wood-ashes ; then put the pot under some stool, having a hole in the midst thereof: through which let the woman receive the fume up into her privy parts ; being covered warm, let her sweat, and when she riseth from the bath, let her sweat in bed also.

Or, Take Ale-hoof, oaten and pease straw, of each a like quantity, boil them altogether in water, and bath therewith afterwards. Let her sit over the pot, being made as warm as she can suffer it ; then let her dry her self, and presently let her good Husband do his best endeavour. This do three times in ten dayes.

Or, Take Wood-sage, boil it either in wine or water, and let the woman sit over the fume thereof once a day for eight or ten dayes together, beginning the next day after her courses at any time have left her. For a woman that's subject to be chilly, or cold, let it be boiled in wine ; for one that is hot, in fountein, or rain water.

Another

The English Midwife.

Another Bath.

Take Camomill, Wild-time, Fetherfew, Privet, and the tops of Juniper, of each one handfull; boil them in a pot of water close covered, then set a stool in the tubb, which stool must have a hole in the midst thereof, then set the pot with the herbs under, and let the fume thereof ascend up into the womb. This bath must be made use of three times, once every day, beginning the next day after her Courses are stopped, and if it happens that she sweat, let her dry her self with warm clothes, and two hours after let her lie with her Husband: but as soon as ever she rise from the bath, let her take the powder made as followeth, dividing it into three parts, which must serve for the three times; drink it with Malmesey, &c.

Take Lillies of the Valley dried in an Oven two drams, old Cloves one dram, beat them into very fine powder, and keep it for the foresaid use.

This being accomplished, and she conceive not; the next moneth after use the same again, and, if need require, three or four moneths together.

An Excellent Potion for to cause Conception.

Take very old Cloves, Bay-berries, of each half an ounce , Pimpernell two drams, the lesser sort of Mouse-ear one handfull, all grossly beaten, and put it in a stone bottle, then add thereto one pint and a half of the best Sack, being close stopped, boil the bottle for the space of half an hour in a pot of water ; of which drink take one or two spoonfuls first and last for two or three moneths together.

Or, Take Mouse-ear three handfull, Eli-campane, Liquorice, of each half an ounce, Currans six drams, boil these in two quarts of old wine to the consumption of the third part, of which drink a small draught every morning ; for it will certainly help the slipperiness and coldness of the womb , and cause Conception.

Or, Take Nep, Mugwort, Eringo roots, of each one handfull, boil them in White wine, and drink first and last a small quantity thereof, mixed with one dram of Tryphera magna (made without Opium) for nine dayes together.

Or, Eat every morning one new-lay'd Egg for twenty eight dayes together ; but
let

let the Eggs be taken from such Hens, that have no Cock for that time go with them.

Or, Take of the slime that a Hare will have about his mouth when he eateth Mal-lows, and drink it in wine; two hours after lie with your husband, and fear not (saith my Author) but that you will conceive. This must be taken soon after the Courses are stayed.

Or, Give to the woman without her knowledge the womb of a Hare to eat; or burn the same to powder, and give it to her in wine to drink, just after she hath received the fume of Tormentill roots boiled in rain water. This being done, let her accompany with her Husband, and she will forthwith conceive.

Or, Take of the Essence of Satyrion, described by *Crollins*, from a scruple to a dram, in a glass of Muscadine; The salt of Satyrion is also effectual given in the fore-said liquor, after the Courses; the dose is ten grains.

Or, Take the navill-string of a boy that is the first-born, which hath not touched the ground, being well dried, beat it to powder, and drink it in Wine.

Or, Take the stones of a bore, and dry them in an Oven, till such time as they will

will be beaten to powder; of which powder take two scruples, or a dram every morning at convenient seasons.

Or, Take the pizle of a Bull being well dried and grated to powder, about the quantity of one dram, as aforesaid.

Or, Drink with sheeps milk one dram of the powder of Fox stones for several mornings together.

If the Womb be exceeding moist, take four ounces of Sasafras cut in small pieces, boil it in two quarts of Smiths water, or in water where steel hath been often quenched, to the consumption of half, then strain it, and make a syrup thereof with the best Sugar, of which take one or two spoonfuls first and last.

Or, Take one scruple or half a dram of the powder of Galangal in the best White-wine every morning.

Or, Take half a dram of the powder of Castor in Malmesey, or in Tent, every morning, or one dram of Wild Parsnip seed (beaten to powder) in the distilled water of Garden Tanfie.

Or, Hold to the place of Conception a little before the act of Copulation, Civer, Musk, or Amber-greece; the man may also put a small quantity of either upon the end
of

of his yard, it will not only draw down the womb, but will cause the woman to conceive; and after the act let her smell to some of the foresaid ingredients; for by so doing the womb will be drawn upward, and the seed injected therein retained. Several highly commend the Chymical Oil of the lesser sweet Marjoram, mixt with the Runnet of a Hare, and some few grains of musk to facilitate Conception, or drink half a pint of the juice of Sage with a little Salt, and within a quarter of an hour lie with her husband, she will undoubtedly conceive, as many affirm.

The heart of a male Quail born about the man, and the heart of the female about the woman furthers conception, and creates love between the man and his wife.

A Loadstone carried about the woman causeth conception and love as aforesaid.

Wild Carrot seed hanged about the left arm of the woman above the elbow causeth conception.

Or, Take the shift and all clothes that have been made use of during the time of the womans monethly purgation, and wash them out in new milk, and give the milk to sucking piggs, and hang up the clothes so washed upon a hedge &c. in the Air, for
some

some time, day and night, by which means women become fruitfull.

Or, Take every morning for some dayes together, one spoonfull of the Electuary of Sasaphras, and eat often buttered Parsneps, and cause your husbands also to eat thereof.

Matthiolus saith, the seed of true Amy finely powdered, and drunk in strong wine, or broth made of flesh, one dram in a morning, or three hours before meat, every other day is of great use, but the man must have to do with his wife the dayes she doth not take the seed.

*A most excellent Confection for the
same purpose.*

Take the roots of Satyrion, and Eringo candied, of each one ounce, Pistachioes, Pine and Filberd kernels, of each six drams, Green Ginger candied half an ounce, one Nutmeg preserved, the seeds of Watercresses and rockets, of each two drams, shavings of Ivory, the reins of a Sea Scinkos, the Ashes of a Bulls pizle, of each one dram, Alkermes three drams, Diamoschudulce, Diambra, of each one ounce and an half, Amber-greece half a dram, with the
Syrup

Syrup of preserved Citrons make a Confection, of which take the quantity of a Chestnut at the hour of sleep two or three times a week, and drink after it a small glass full of Canary Sack. When the Womb and whole body shall abound with gross and moist humors, purge two or three dayes together with the Pills of Amber, beginning the very next day after the Monethly Courses are stayed, after which accompany with your husbands : But more especially take at the same time of my *Cathartique* and *Diuretique Pills* ; for they most certainly expell all superfluous Humidity or Moistness from the womb, &c. and not only so, but strengthen the parts, and so causeth Conception.

Women are most subject to Conceive a day, two or three after their Courses are for the present stopped, at which time they ought not (if they desire Children) to use the act of copulation too often, for that makes the womb too slippery, and more subject to open then to shut, &c. which indeed is the chief reason that Ladies of pleasure have so few Children.

CHAP. III.

*How to know whether a woman be with
Child, or not.*

THE *Midwife* ought to be very carefull in giving judgement whether a woman be conceived, or not? For many to my knowledge have done themselves much prejudice, being too rash therein. Neither can there be any thing more ridiculous, then to assure a woman that she is with Child: When suddenly after she shall have her Courses come from her, and in stead of a Child (which she hoped for) nothing but superfluous vapours and wind, &c. her belly forthwith falling flat again. So that the *Midwife* before well esteemed of, becomes slighted and undervalued.

I have often times my self seen women that were thought to be with Child, and so near their times, that the *Midwife* in all hast hath been sent for, yet at last they were delivered of nothing except their natural purgation, much water and wind, &c. which I observed by two women in the beginning of 1665. one lived at *Holborn-bridge*, the other in *Drury-lane*, both aged
above

above 50. years, which had been with many Physicians, all informing them that they were absolutely with child; but being near their time (as they supposed) could not yet be fully satisfied, till by the advice of a good Lady (then a Patient of mine) they came to me; I dealt plainly with them, and told them, that they were not with child, at which they began to be very angry, and much troubled; but their passion being suddenly over, I told them that they had that Dropſie called *Tympanites*, and advised them to take some of my *Cathartique* and *Diurettique Pills*, and to drink good ſtore of poſſet-drink, wherein was boiled Garden Tanſie, and freſh Juniper berries, by which means they were ſoon delivered, and reſtored to their perfect healths.

On the contrary, I have obſerved that many women have been fooliſhly perſwaded that they were not with child, but in a ſhort time (through indirect means) being dead, their children were taken forth of the womb five or ſix moneths old.

Alſo many have undertook to Cure women, telling them that they had the Dropſie, &c. (when they were with child) and according to their blind method, ſell to give them ſtrong Vomits, purging Portions, Gliſters,

sters, prescribed Baths, Ointments, Fomentations, and perhaps some Cordial Apozemes, &c. from the second moneth to the ninth, and yet could not provoke their Courses, nor cause them to be delivered; but when their time was come, they were safely brought to bed, being perswaded in the very time of travell, that they were not with child, but had fits of the Cholick, &c. By which you may observe, how circumspect Midwives in Conscience ought to be (especially) in such cases. But to the purpose in hand.

The modern and ancient Writers have left some signs, directing how to judge or foretell; which may be collected from the Husband, from the Wife, from the Child, and from the Midwife, &c.

Such symptoms as may be taken from the Husband, are as followeth, *viz.*

If he find an extraordinary delight in the enjoyment of the Wife in the time of Copulation, and at the same time feels a kind of sucking or drawing at the end of his yard; and if he returns from the Wars of *Venus* not overmoist, are true signs that the woman is conceived; and by such observations men have assured their Wives, that their desires were accomplished.

The

The significations which may properly be taken from the Wife, are more infallible, or certain, though some of them are not found in women and maids that have not their natural Courfes; yet notwithstanding all these signs joyned together, men may conjecture as farr as Art will give way, and are as followeth.

If the Wife shall receive a great Contentment in the company of her Husband, & from her natural parts, (whether they remain dry or moist) there issue nothing forth, though it is not necessary that those parts should alwayes continue dry, since the womb retaineth only that which is fit for the confirmation of the Child.

Also, if she hath at the same time a gaping and stretching, and discerns within her a quivering or shaking (such as is many times found presently after making water) which passeth through the whole body with a kind of coldness, and is chiefly found to be between the shoulders and about the back, with some small pain about the navell, and a disquietness or rumbling about the lower part of the belly, which is, because the womb shuts it self together to entertain the matter of generation which it hath suck'd or drawn in: feeling thereby as

it were a tickling. Likewise falls a spitting and vomitting, distasts her food, and becomes dull and careless, qualmish, and subject to long after foolish and strange things; finding her belly fallen and somewhat flat, and in a short time after perceive it to swell or grow bigger, her hips and reins more large, and her monethly Courses not found to appear, which flows at certain times, (though it is commonly known, that some have them when they are with Child) and towards the second moneth her Eyes grow pale, and hollow, the balls shew lesse, and the lidds loose and soft, the veins in the corners thereof more large than ordinary, seeming as if they were swelled; so that if you cannot find by any other means whether a woman be with child, or not, let me tell you her Eyes are sufficient to inform you. For the Eyes are somewhat sunk in, and become more hollow, and the very whites thereof turned blewish; the veins of the neck more apparent and puff'd up, the breast grows large, and very hard, some pain and pricking, and milk to be found therein; the nipples waxe hard and firm: red, if it be a male child. but most commonly blackish if a girl; which cometh to pass about the third or fourth moneth, near which time they commonly quicken. Some

Some judge of their being with Child by the Urine; for if it be white, and clearly mixed with little moats, and at the top there is discerned a small cloud like to the Rain-bow; and if at the bottom there appears a thick sediment, which being shaken, will spread it self into little flakes, like to wool carded. The Urine is also thick, by reason of the long retention of their Courses.

You may take White-wine and the Urine of the woman, of each an equal quantity, and mix them well together, and if it with so doing look like to Bean-broath, it is a sign that she is with child.

Another.

Take Mastick, Frankincense, wood of aloes, of each one dram, mix them together and strew it upon hot coals, and let the smell thereof go up into her body through a Funnel, she sitting upon a stool that hath a hole therein, being covered close with blankets, and if the scent thereof is discern'd in her mouth, she is not with child.

Or, Take three grains of Myrrh every morning first for eight dayes together, with warm broath made of Pease, and fast an
C 3 hour

hour or two after, and if she is with child, it will thereby be confirmed, if not it will provoke her Courses.

Or, Take red Roses, Mastick, Amber, wood of Aloes, Coral prepared, Indian spice, Nutmegs, Cinamon, yellow Saunders, Cardamoms, of each one dram; beat all these together, and make it into very fine powder, of which take half a dram every morning upon a piece of tosted bread soaked in wine, and if she be conceived with child, it will be much strengthened thereby, if not, it will certainly provoke her Courses; which I have often tried.

Or, Take rain water, and the best honey, mix it together, and let her drink thereof going to bed; or take Annis seed and honey, and mix it with water, and give it in the manner aforesaid; and if she be conceived, she will perceive griping, and pain in her belly: more especially if she has not used to drink such liquours.

Moreover, if she receives below any thing of a strong and stinking smell, and her clothes well wrapped about her; then if the scent thereof ascends not up to her nostrils, she may conclude her self to be with child.

Or if she put up into the Privy part any
strong

strong scented Gumm in the form of a pessary, at night when she goes to bed, and in the morning the tast or smell thereof come not to her mouth, judge as aforesaid.

But these signs are not so infallible or certain, as others are. The most true are as followeth, and are collected from the Childs stirring in the womb, which frequently happens in the third and fourth moneth. The motion is very gentle, much like to the stirring of a flie when he flieth.

Another sure sign may be judged by the Midwife, by putting up her finger into the womb, so that it may touch the inner orifice thereof, and if the woman be with child, she shall find it so close shut, that the point of a needle can hardly enter therein, and yet very soft, without any hardness, and will also be drawn upward, being shrunk and trussed as it were up.

Some women when they are with child, hate to accompany with their husbands, which I knew by one young woman in the year 1664. living near St. Clements Church; whose husband being much troubled, came to me for advice.

Such like qualities are known to be in brute Animals when great with young, who commonly abhor the company of the Male;

but Man (as that famous *Pliny* once said) hath neither time nor season limited him, neither day nor hour appointed him, but that he might have his desire at all times : which certainly was ordained by Nature, as being more fit and necessary for Man to multiply in his kind, he being the lively Image of the Great God, and made to behold his Glory, then for brutes, which were only created for the use of Man.

The answer is very well known that those two worthy Ladies *Poppa* and *Fu-lia* made, touching this matter. The one said, that brute beasts cannot taste the delight which women receive that are with child; because they are without Reason. And the other said, That though her Ship was laden with goods, she could take in passengers.

C H A P. IV.

*How to know whether a woman be with Child
of a Boy or a Girl.*

HAVING given you a demonstration how it may be known whether a woman be Conceived, or not : it may not be altogether

altogether amiss to handle this Question for the satisfaction of the more Curious; who as soon as the Physician, Midwife, &c. or either of them have given judgement that a woman is with child, perhaps she presently desires to know whether it be a Male or Female?

But seeing at first it may be hard to know whether the woman be with child, or not; it follows, that it is more difficult to distinguish, and discern the difference of the Sex, and to determine whether it will be a boy or a girl.

Though many boast they can certainly do it: some I know there are that can; but now I come to shew you how to distinguish the Male from the Female, according to the best Authors.

First, you may observe that young women commonly are rather with child of a Male than a Female; the reason is, because they are hotter then the elder women: which was well observed by *Aristotle*, who saith further, that if an aged woman which never had a Child before, should happen to Conceive, you may be sure it will be a girl.

Many observe the like cometh to pass when the Conception shall be when the wind

wind is in the South, and then for the most part they bring forth daughters : And when it happeneth at the time of the Conception that the wind shall be in the North, they bring forth sons.

Hippocrates, the Prince of Physicians, saith, that a woman that goeth with a Male child hath a good lively colour, considering her condition; but if it be with a Female, she will have a more swarthy complexion; also if the right breast be harder then the left, the nipple hard and red, and more high, the milk white and thick, and being sprinkled upon some smooth stone, continues round like to a pearl, and being cast into water it dissolves not, but sinks directly down to the bottom : and if you make a Cake with the milk and some wheat-flower, and if in baking thereof it remains firm and close, it is a sign the woman is conceived of a Male child. Also, a woman that goeth with a boy, the right side of her belly is more copped and bigger then the left, and there the Child stirreth ofteneft. Of this motion there's hardly any sensibility at the end of six weeks, but in two or three moneths it will be more manifest.

The Male child lyeth high above the
Navell

Navell by reason of its heat. The Female at the bottom of the belly, by reason of its coldness and ponderosity: They which are with child of a boy, are more nimble and full of activity, and are in better health of body, and not subject to so many infirmities which commonly happeneth to women with child of a girl.

Many observe, that if a woman be with child of a boy, that she hath the pulse of her right side higher, stronger, and thicker then that of her left: And she is subject to reach out her right hand more frequently then the left: In going, she sets forth the right foot alwayes foremost. Her right brest bigger then the left. Her right eye more brighter and larger, sparkling, and tempting too, sometimes. And if she happen about the last moneth to have any great sickness, or to have throwes without being deliver'd, there is hopes that she is with child of a boy.

The Male child is stronger bound and tyed then the Female, because the ligaments which hold and fasten the boy are stronger, and dryer then those which support and bind the girl.

A woman that goes with child of a daughter, hath a leaden pale swarthy complexion,

on, she seems to be melancholy, looking as it were upon one side, sad, peevish, and very fretfull (but that's incident to women at all times if not pleased) her face is spotted with red: Her left breast is bigger then the right, and the top of the nipple black, the milk that proceeds from her breasts is thin and waterish, of a blewish colour; her belly is flat, and she may discern her burthen to move on the left side, but not before the fourth moneth: The veins of her thighs and groin are bigger and more knotty on the left side then those of the right.

Many to my knowledge have made use of the receipt following, and found it to be true.

Take the Urine you make in the morning after your first sleep, mix it with as much Clarret wine, and let them stand together 24 hours, and if there appear in the bottom a thick gross cloud like to the colour of Bean-broth, it signifies the woman to be with child of a boy. If it appears in the middle of the glass, it signifies she is conceived of a girl; and if there be found nothing in the bottom, but the ordinary residue of the Urine, it signifies she is not with child at all.

I have read of an Experiment made by *Livia*, the mother of the Emperour *Tiberius*, who being with child, and desirous to know what she went withall, took an Egg from under a Hen that sate, and kept it in her hand warm so long till a Cock chicken was hatched out of it, whereby she knew that she should bring forth a son, which proved to be *Tiberius* the Emperor, as *Suetonius* writeth.

Or, If the Circle under womens eyes which is of a pale blew colour, be more apparent under the right eye, and the veins also most apparent in the right eye, and that most discoloured; then may you be sure it is a boy; If the said marks be most apparent in the left eye, judge the contrary.

The manner how to beget a Man or a Woman Child, according to Hippocrates.

He that will (as he saith) beget a son, must know his wife just as her courses are stayed, and at that time try the utmost of his strength, (which it may be believed will not in the least displease the woman) but if he desire to get a daughter, then must he accompany with his wife some dayes after their courses, or at that time when she hath them.

Much

Much more to this purpose he teacheth: but *Aristotle* wrongfully seems to blame *Hippocrates*, when he saith, that the generation of males and females depends on the strength of the seed, and not of the stones, the use whereof he saith is not for generation, but experience certainly teacheth the contrary.

How to know whether a Woman goeth with two Children, or not.

The symptoms by which a woman may judge that she is conceived with two children, do but seldom appear before the third or fourth moneth: which then may bee known not only by the moving of the children, but also by the swelling and greatness of the womans belly.

As for the motion, if it be felt strong and forceable at one time both on the right and left side, then there is a signification of two children.

For the greatness of her belly, if it appear bigger then in her other child-bearing: if her sides shall happen to be bigger then the middle of her belly, and from the navell downward there appears as it were a line, or separation between both sides crest-
ed;

ed : also if the woman bear her burthen with much difficulty, and her belly fall upon her hips and thighs, then may she safely conjecture that she goeth with two children.

Much more might be said to this purpose, but here I must not enlarge.

CHAP. V.

Of false Conception, and what it is.

IT falls out oftentimes that women are deceived in judging themselves to be with child, when it is nothing else but the obstruction or stoppage of their Courses, which alwayes doth not keep their constant Course.

Some have a false Conception, which may be termed, as it were the beginning of a mole, and others have the mole it self.

False Conception is a lump of flesh gathered together, much like to the gizzard of a fowl, which is some times bigger or lesser, according to the continuance thereof, which Nature most commonly expelleth in the second, third, or fourth moneth. But in some the mole is much bigger, and continues

tinues a year or two, sometimes ten, and in some as long as they live.

Of this mole there are two sorts, one may be termed true, the other false. The true mole is fleshy, and nothing but an unprofitable mass, having neither form nor shape, but firm and hard, bred within the womb, and cleaveth to the sides thereof, and are of three kinds: the first windy, being a collection of gross winds; the second waterish, or waters as it were heaped together; the third Humoral, or a meeting of many humors, all contained within the compass of the womb: they differ much from the swelling and hardnes of the same, or from any flesh, water, or Humor, which may happen to cleave to, or touch the outward part thereof. Sometimes these are bred together with the Child, but then they cause death, the Child being deceived of nourishment, which is carried to the mole, or for want of room cannot grow and come to perfection.

The Cause of the fleshy mole doth not wholly proceed from the woman, but the man must adde somewhat thereunto.

Some affirm, that it is bred when the mans seed is weak, barren, imperfect, or in little quantity, and for the most part choaked

ed through the abundance of the menstrual blood, which is gross and thick, altogether unfit for the formation of a child: so that instead thereof is bred a lump of flesh that by degrees increaseth, being wrapt in its own membrane, which Nature affecteth, being desirous to bring forth any thing, rather then to be idle.

The windy mole is ingendred through want of heat in the womb and the parts adjacent, as the Liver and Spleen, much wind being bred and shut up in the emptiness of the womb; it may also proceed from without, as in women newly delivered, and in those that have had their Courses in great plenty, venturing too soon into the Air, &c.

The watry mole comes from the abundance of watry showers which are sent from the Liver and Spleen, or from the parts adjoining; or else from the weakness of the womb, which cannot assimilate the blood that is brought to nourish it; part of it being turned to water, and not being evacuated, remaineth in the womb.

The Humoral Mole is ingendered by reason of over-much Humidity, as of watry or wheyish humors, of the white flux, and watrish evacuations, &c. which fall

D

from

from the vessels of the womb, and stop in the hollowness thereof.

False Conception hath often some common signs like to the true, as obstruction or stoppage of the Courses, a depravation of appetite, vomiting, swelling of the breasts and belly, insomuch that it is very difficult to distinguish the one from the other.

The following are more proper to the false, then to the true birth ; For in a false Conception, or Mole, the face is more apt to be puffed up, the breasts which were swelled at the beginning, do fall, and become very soft and limber, and altogether without milk, and at last the face and breasts, arms, thighs, and leggs, are made very thin and lean, but most commonly swell toward night, though it is not the dropsie, the belly riseth and groweth quickly very hard, and for the most part of an equal roundness, pricking pains in the bottom thereof, which causeth great weakness, having not ability to walk, being hindred with a troublesom and heavy burthen, attended with much windiness in the womb, &c. (which my *Cathartique* and *Dinretique Pills* hath often helped, and will at any time anticipate such accidents.)

True Conception is known by motion ,
for

for the male child beginneth to stir most commonly at the end of the third moneth, sometimes sooner, and the female about the fourth moneth.

But if there happen no such stirring, observe whether there be milk in the breasts, if none, it's to be fear'd it is a mole.

Besides, the mother may perceive the Child to move every way, both to the right and to the left, as much above as below, and in the middle also without help.

But in false Conception, though there may be motion, it is not living, but rather proceeds from the expulsive faculty of the mother, then of the mole; which having no life, endeavoureth not of it self to come forth, neither is the womb provoked thereby as with the Child, who having need of Air, seeks after the same.

But this is a most certain sign, that when the woman shall lie down upon either side, and discern it to fall like a bowl, and is not able to hold or stay it: and being laid upon her back, her belly being pressed or crushed, it will continue in the place whither it is thrust, without turning back again.


Now that which is most evident may be thus; the nine moneths being past, and the woman not delivered, but her belly still

36 **The Ladies Companion ; or**
swell and grow bigger , and all the other
parts grow less, is an infallible sign of a mole;
though I have read of some that have gone
ten or eleven moneths.

CHAP. VI.

*The Diet and Order a Woman with Child
ought to observe.*

Women being Conceived with Child,
and desirous to enjoy health, ought
diligently to observe that which consisteth
in the use of the Six things not natural ,
which are as followeth ;

<i>The Air,</i>		<i>Exercise and Rest,</i>
<i>Meat and Drink,</i>		<i>Fulness & Emptines,</i>
<i>Sleeping and Wake-</i>		<i>And the Passion of</i>
<i>ing.</i>		<i>the mind.</i>

First, (if possible) live in a good and well-temper'd air, which is neither too hot , nor too cold or waterish , and not subject to fogs, mists, winds, especially the South wind ; for when those winds do blow, women miscarry upon every slight occasion (as often hath been observed.)

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The North wind is also hurtfull for them, causing defluxion of thin rheums, troubleſom Coughs in women with Child, alſo Miſcarriage, or to be delivered before the due time; likewise ſuch winds as bring with them evil ſmells and vapours, which being drawn in together with the breath into the Lungs, many times ingender dangerous diſeaſes.

(Some report, that the ſmell of a Candle put forth may cauſe women to miſcarry;) therefore let them make their abode in houſes well and pleaſantly ſituated, avoiding as much as may be all unwholſom and filthy ſents.

Their Diet muſt be meats which may cauſe good nourishment, and breed good juice, moderately drying, the quantity muſt be ſufficient, conſidering their being with Child; and therefore they are to be diſpenced withall from faſting at any time; for it often happens that too much abſtinenſie cauſes the Children to be weak, and very ſickly: and not only ſo, but cauſeth them to be born before their time, looking after nourishment that cannot be found, &c. On the contrary, if women eat very great quantities at a time, it commonly ſtifles them, or elſe makes them grow ſo large,

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that

that they cannot keep themselves in their place, which constrains them to come forth, or else makes them sickly, the meats being corrupted wherewith they should be fed and nourished.

All meats that are either too hot, cold, or too moist, are forbidden, and chiefly at the beginning of meals; as also such as are too salt, or over-much spiced, or baked; let their bread be of wheat well baked & light; their Diet, Veal, Mutton, Capons, Hens, Chickens, young Pidgeons, Pheasants, Partridges, and Larks.

They must abstain from all things that provoke Urine, or their Courses, and such as are windy, as Pease, Beans, &c. though most commonly women with Child have such disordinate appetites, by reason of some salt or sharp humors which is contained within the membranes of the stomach, that they desire to eat raw Salt-fish, Wax, Coals, Chalk, Ashes, &c. and to drink Vinegar, and Verjuice. Yet though they are subject to eat as aforesaid, they ought to refrain, and over-master themselves as much possible, because such food doth much hurt, not only to themselves, but also to their Children; but if they cannot forbear, suffer them a little to have their wills, lest it should

should prove worse with them.

Sometimes meat and drink is better and more fitter, then that which is better, and not so agreeable and pleasing.

- For drink, they may use good Wines, more especially Claret that is not too strong; for it hath power to strengthen the stomach and all other parts, serving for nourishment, and generation.

Their Sleep should be in the night, the better to digest the meats they have taken, for watching doth cause Crudities, and many diseases, and forceth untimely births, instead of fair and goodly Children. Sleeping after dinner is forbidden, but in the morning they may take their ease; yet not turning (as some Ladies do) the night into day, and the day into night, too frequently now made use of.

Such as desire Children, must use moderate exercise, and not violent motion: which indeed looseneth the Vessels of the womb whereby the child receives its nourishment; they ought not to ride in Coaches, especially the first three moneths: For as upon a small occasion the flowers and fruits of Trees fall by some little wind that shakes the Tree: (so many times from some small Cause women great with Child, by setting

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their

their foot awry , may before their time be delivered. To laugh, chide, or fret, (which women are subject to, if not well pleas'd) immoderately, is also hurtfull.

The fourth, fifth, and sixth moneth they may use more liberty, the seventh and eighth not so much; but the ninth moneth they may use more exercise and stirring, walk abroad with their Husbands, &c.

Aristotle appointeth, " That women with
" Child should not be sedentary, nor live
" too nicely ; but that since God hath blef-
" sed them to bear Children, they should
" daily visit the Temples of the Gods for
" their exercise.

" *Plato* expressly commandeth in his
" Common-wealth, a kind of devotion, and
" religious Piety ; but *Aristotle* speaketh
" like a Physician, and saith, Where wo-
" men accustom themselves to Labour,
" they are brought to bed with more ease,
" and less pain.

To be short, I judge where women shall use moderat exercise about the latter end of the eighth, and in the ninth moneth, as aforesaid, they may the sooner be delivered; for their exercise consumes the Excrements which slothfull and idle women gather and heap together.

Some

Some advise, that in the first four moneths they should abstain from the use of *Venus*, (certainly to many hard measure) for fear of shaking the Child and bringing down their Courses, which must also be observed in the sixth and eighth moneths, but in the seventh and ninth moneths they may boldly use it, especially towards the end of the ninth moneth, which many are of opinion will help to facilitate the birth; the Reason is, because the Child is shaken, and made the more ready to come forth; for after this act, it is enwrapped, and compassed with a slimy matter, which the sooner causeth it to proceed.

It is likewise very requisite that women in such cases should keep themselves laxative, that, if possible, they may every day have the benefit of Nature: But if it happen to the contrary, make use of the Medicines following.

Take every morning some broth made with Damask Prunes, or Apples stewed with Sugar, and a small quantity of Butter. Make use of broth wherein is boiled a small quantity of the herb Mercury, Lettuce, Purslane, Garden Patience, Borage, Buglosse, &c.

A Glister made of a Calves head, or of

a Sheeps or Lambs head, boiled with Anis seed, and Fennell seed, in which dissolve some oyl of Violets and course Sugar.

They may safely take the purges set down hereafter made with Rhubarb, and the decoction of Sena : the syrup of Cichorie with Rubarb, Manna, the lenitive Electuary, with Cream of Tartar, Cassia, &c.

Letting of blood is forbid, except in cases of necessity; but there are many women so full of blood, that it must be taken forth; for otherwise the Child will be apt to be stifled with the over-much quantity thereof: Many women have been let blood several times, and yet stayed their full time, and at last were well delivered.

As touching the Passion of the Minde, they ought to be pleasant, chearfull, and merry, not giving themselves over to melancholly, and to things that are troublesome, not to vex or molest their mindes about matters of little or no concern: for as *Aristotle* saith, a woman with Child must have a settled and quiet mind. Another saith, that those that have Conceived, ought to be preserved from all fear, sadness, and disquietness of mind, without speaking or acting

acting any thing that may offend or trouble them : so women that are discreet, especially such as desire children (as most do) should not give ear to fearfull and lamentable stories, nor look upon persons or pictures which are ugly, or deformed, least the imagination imprint on the Child the similitude of the said picture or person ; which if observed, women may be sure to be well and happily delivered, and (with Gods help) may bear their burthen to their full time, and at last speedily delivered without much pain.

CHAP. VII.

How Women ought to govern themselves the Nine moneths they go with Child.

ANd first to preserve the breasts, and to keep them from putrifying, &c. after their delivery, that they may nor grow too big, or be puffed up, nor fall down like bags, and to prevent such danger that may happen through the over-much quantity of blood turned into milk, which may Curdle &c.

Therefore as soon as they can perceive them,

themselves to be with Child, (as commonly may be discerned in the second or third moneth) let them wear a chain of Steel about their necks, or a small piece of Steel between the two breasts: Or else let there be put a piece of Cork there, and two pieces more under each arm-pit, in stead of the Steel. Let them that are able wear Gold.

The following Fomentation is also of excellent use.

Take Ale-hoof, Red Sage, Periwinkle, of each one handfull, Hemlock half a handfull, boil them in equal quantities of wine and water, then take it from off the fire, and adde thereto a small quantity of Vinegar of Roses, and bath the breasts therewith a quarter of an hour at a time; after which dry them with warm clothes. The like may be done with the distilled waters of the same herbs.

And about the third or fourth moneth when they perceive themselves to be quick, their bellies swell, and begin to grow large, they may wear a swathe (made fit for the same purpose) to support them. But let their Bellies be first anointed with the unguent made as followeth; which must be continued during the whole time, and that will

will preserve their bellies from being full of knotty and broken veins, &c. which make them seem uncomely, hanging down lower then ordinary; the Cause thereof is the great burthen and weight of the Child, which stretcheth and enlargeth the skin, which follows pains both in the belly and groin.

Take the fat of a Sow, Kids suet, of each four ounces, Goose and Capons fat, of each an ounce and a half, being cut small, melt them in an earthen pipkin, then adde so much Clove-water thereto as may suffice, so strain it and wash it in water till it becomes very white and pure: after which melt it again, and add thereto Staggs or Harts marrow, and wash it again in Rose water.

Or, Take the Fat from a Sheeps Kidnies, Dogs fat, of each three ounces, Oil of sweet Almonds two ounces, Sperma Coeti one ounce and a half, prepare and wash it as aforesaid.

Others take 30. or 40. Sheeps feet, break them in small pieces, boil them well in water, when it is cold take off the fat or marrow, wash it well in rain water, then adde thereto Ducks fat and Sperma Coeti of each one ounce and a half, Virgins wax
seven

seven drams, melt them together, and wash them in the best Rose water, as afore mentioned.

Some take a Dogs skin very well dressed, and wash it often in rain water, and afterward in Rose water, then dry it in the shade.

Take the best Ointment of Roses two ounces, Oil of sweet Almonds, and Oil of St. Johns wort, of each one Ounce and a half, Sperma Coeti, fresh Butter, of each six drams, melt all these together, and moisten the skin therewith, and let it lie two or three dayes rolled up together, rubbing it once a day, then spread it abroad in the air, and let it dry, after which make it fit, and apply it to the belly, changing it once in 15. dayes; but if it grows not hard nor stiff, let it remain longer.

The more Curious may make use of the former Unguent, and skin; such that have not wherewith to do either, let them take fresh Butter well washed in common water, and then in Rose water four ounces, Oil of sweet Almonds one ounce and an half, Sperma Coeti two drams; these being melted together, let them anoint the belly therewith: These Ointments ought to be kept in a pot and covered with Rose water, to preserve them from must, &c. And

And when the ninth moneth is at hand, and the woman having been in good health all the time, they must still continue the use of the Ointment aforesaid, and then begin to use more exercise, walking gently the first 15. dayes before meals, and then stronger exercise.

It may be also convenient (especially after the 12 or 15 dayes of the Ninth moneth be past) to sit in the Bath following for a quarter of an hour, or somewhat more in the morning; after which, being well dried, let them be anointed all about the lower part of the back, and from the Navel downward, especially on the groins, and privy part.

The Bath.

Take Marsh-mallows and Common Mal-
lows, roots and altogether, Mother-wort,
of each three handfulls, white Lilly roots
four ounces, Melilot, and Camomil flow-
ers, of each one handfull and an half, Fænu-
greek, Lin seed, and Quince seed, of each
one ounce and a half, boil all these in a suffi-
cient quantity of Spring water.

The

The Ointment to be used after the Bath.

Take fresh Butter two ounces, Lin seed Oil one ounce and a half, Ducks fat two ounces, Hens fat three ounces, Oil of Lillies one ounce, melt them all together, and wash them very well in the distilled water of Mugwort, and Pellitory of the wall, and adde thereto the mucilage of Marsh mallow roots.

In which time, let them take of the following drink every morning fasting.

Take the distilled water of Pellitory of the wall one ounce, Oil of sweet Almonds newly drawn six drams, White-wine half an ounce, mix them together, and take it as aforesaid.

Or, Take a small quantity of Wine and water wherein Linseed bruised hath been infused.

Or, Take the yelk of a new-lay'd Egg, and drink four spoonfulls of Hypocras therewith.

C H A P. VIII.

How to help the Longing Disease, and excessive Vomiting, that women are troubled with when they are with Child.

Much might be said touching this distemper, which for brevity sake here is omitted. Many impute the Cause of this sickness to proceed from certain Crudities or Raw humors, which are contained in the whole habit of the body, and conveyed to the orifice or mouth of the Stomach; others are of opinion, that the sides and tunics of the stomach, and mouth thereof are infected, and filled with divers excrements, and evil humors, and that according to the quality they have, women with Child long after the like; as suppose Melancholly abound, not burnt or adust, they long after sharp things, as Citrons Oranges, Vinegar, &c. But if Melancholly be adust, they desire Plaistering of walls, Coals, Ashes, and such like: if the humor be salt, then they are altogether for salt meats; and so of the rest. And it is most certain, that it oftentimes happens they long for the like things as are in their stomachs, which malignant

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and

and evil humour, may be ingendred through the stoppage of the natural Courses in women with Child, which flows back into the stomach, and in many it beginneth the first week, sometimes the first day after Conception, in others the 13. and 14. day, and so continues till the fourth moneth, and then ceaseth. The reason may be, because the Child is grown bigger, and wanting nourishment, attracts or draws to it a greater quantity of blood, which it consumes, and therefore returns back no more into the stomach: also the Humours have been much voided, by the frequent vomitings women have for the first moneths; and likewise because the Child's hair is bred, and grown great, which many suppose to be partly the Cause of this distemper.

Some write, that women with Child feel themselves worse, when the Childs hair begins to grow, and especially about the New Moon.

Now to preserve themselves from this disease as much as possible, let them eat often, but in little quantities, and of meats that breed good juices; but as they augment in bigness, they may eat somewhat the more, and the Child growing, and at length becoming greater and stronger, will consume

consume part of this quantity of blood, and the rest may be put into the membranes which infold and wrap it, and to the mass of blood which is called the *After birth*, which may be termed (as it were) the *Liver* of the womb.

They that are troubled with this sickness, are so extremely distasted, that very often they do abhor, and loath good dyet.

For to help their appetites, they ought to have their meat dressed in as many fashions as possible, that it may be the more desirable, and pleasing.

For their sauces, they may use Citrons, Pomegranates, Oranges, Lemmons, and the best Rose vinegar, and all those moderately.

Sallats half boiled made of sundry herbs, Purslane, Sampire, Olives and Capers, &c. are also very good.

But all sorts of flesh, that are either too fat, or too sweet, are forbid, because they are apt to stir up a desire to vomit.

Tosted cheese, and starch dried, is commended by some Authors to be eaten, but especially to such as desire to eat the Plastering of walls, earth, and such like things.

Others allow the use of Pepper, Mustard, and Cloves, to make sauce thereof, to stir up the appetite, and to help to digest the

raw matter contained within the stomach.

After dinner, and after Supper, they may eat roasted Filberds, and baked Quinces, Wardens, &c. and drink of the best Claret wine well sweetned with double refined Sugar, or White, if they long for it, so that it be made somewhat astringent with one or two spoonfuls of red. But an over-great quantity of drink is very hurtfull for them : they may drink every morning a small draught of Wormwood wine, or Honey and water mixed together, with a tost put therein.

The following Lozenges are of excellent use, and highly commended.

Take Nutmegs, Cloves, Mace, of each one scruple, Diarhodon Abbatis two scruples, pure white starch well dryed two drams : the best Sugar dissolved in Wormwood and Rose water four ounces, and make thereof Lozenges : of which take the quantity of one dram every morning.

The meaner sort may take Polipody of the Oak, Annis seed, sweet Fennell seed, of each a small quantity, and boil it in running water, then strain it, and sweeten it with Sugar of Roses, or white Sugar, and drink thereof

thereof a draught every morning fasting.

They may also make use of easie Fomentations made of Bay-leaves, Fennel, Wormwood, the Flowers of Pomgranats, Fennel and Cummin seed.

Of these may be made Plaisters for the same use.

Or, The herbs with the other may be cut and bruised, and made hot with a little distilled water of Spermint, &c. and so applied to the stomach; for they will comfort and strengthen the *concoctive* faculty thereof, the better to digest the meat; the *retentive*, to retain and keep what it hath received; the *expulsive*, to thrust forth that which troubles the stomach, and the appetite, to long and covet for food,

The Oyntment made as followeth, will be very profitable.

Take Oil of Quinces, Nard Oil, of each one ounce, the powder of Mastick, Cloves, of each two scruples, Saffron six grains, with a sufficient quantity of White wax; make it into an Unguent, and anoint the stomach therewith.

Or, Take Nard Oil half an ounce, Oil of Mastich, and Quinces, of each six drams,

Cloves, Mints, red Coral, Nutmegs, of of each five drams, Oil of Mace two drams, powder what is to be powdered, and with the best Wax make it into an Ointment, and use it as aforesaid.

Or, Take Balm, Worm-wood, of each two handfull, Citron peels one ounce and a half; being reduced to powder boil them in a small quantity of White wine, or common water, till they become (as it were) dry; then adde thereto Oil of Mastich, and Nard Oil, of each one ounce, stir it well together upon the fire, and spread it upon a linnen cloth; and apply it to the stomach plaisterwise.

Purging also may be very necessary, and of great use; but considering their being young with Child there must be great Care taken, for strong purges oftentimes prove dangerous, especially in such Cases: therefore take of the lenitive Electuary from half an ounce to a whole ounce, at night going to bed, mixing therewith 15. or 20. grains of Cream of Tartar, and a little syrup of Violets.

Or, Take Cassia newly extracted, from six drams to an ounce, Creme of Tartar 15 or 20 grains, mix it together, and take it at night going to bed, or after your sleep.

Or, Take the infusion of the Choicest Rubarb, with a gentle decoction of Sene, with a small quantity of Ginger, to take off the windiness; and then must regard be had to their vomiting, which at such times do molest them: and not by any means stop it, except it be too violent; for otherwise it helpeth most commonly to cure this distemper by evacuating part of the evil humors, whereby it is nourished and increased; but if there be a desire to vomit, and they are not strong enough to help it forward;

Take Honey and water, mixed together warm, and if the matter be perceived to be tough and clammy, add thereto a small quantity of Oxymel of Squiles, (not exceeding half an ounce) add also a little Vinegar, that it may the more attenuate, and cut the same.

As touching Vomiting, Though it ought not to be stopped over hastily; yet continuing long, it doth much hurt: Therefore I shall give such directions that are certainly safe and proper.

Take Rubarb in very fine powder, from 10 grains to 20, the syrup of Cichory with Rubarb one ounce, the distilled water of Balm two ounces, the Chymical oyl of Mint one drop; mix them together, and

take it all at once in the morning ; for it doth not only purge, but also corroborate and strengthen the stomach.

Manna and syrup of Damask Roses, are also good in such cases, fix drams, or an ounce of either taken at a time, in broth or posset drink.

Or Take of the Pills of Rhubarb from one scruple to two scruples, &c. take them at night going to bed.

There is no Medicine more proper then the Pills of my own invention; for they carry off the over-much humidity and watry humours, and dry withall; but women newly Conceived must not take them.

Pills made as followeth are also very good.

Take Rubarb and Sena; of each half an ounce, powder of Cloves halt a scruple, make it up in a mass with syrup of Quinces, take thereof from one scruple to a dram, according to the strength of the Patient; they strengthen the stomach, &c. And after they have purged with any of the Medicines aforesaid, it will be convenient to take this following Julip: for it most wonderfully strengthens the stomach, and stops vomiting.

Take

Take the distilled water of Spermint, and Bean-cod water, of each two ounces, Syrup of dried Red roses, Quinces, and Pomgranates, of each one ounce; spirit of Mint half an ounce, mix them together, and take one spoonfull thereof first and last, and at any time of the day.

If vomitting proceed from some malignant vapours, they may adde to the aforesaid Julip, Tincture of saffron, Treacle-water, of each six drams, the Confection called in Latine *Confectio de Hyacinthio*, one dram and an half.

If vomiting proceed from the weakness of the stomach, it being not able to retain and hold the meat, take Lozenges of Diarhodon, or Citron peels Candied, and let there be made for the stomach, the fomentation following.

Take Spermint, red Roses, Wormwood, of each half a handfull, flowers of Pomgraners two drams, Cloves and red Sanders, of each half a dram, Quinces one ounce, Citron peels half an ounce, decoct them in the best wine, and with Clothes made hot therein, apply it to the stomach.

After which make use of this Oyntment. Take oyl of Quinces and Mastick, of each half an ounce, oyl of Wormwood two drams,

drams, powder of Cloves and red Coral, of each half a dram; with a little yellow Wax, make it into an Oyntment, and anoynt the stomach therewith. Then take of bread roasted four ounces, make it moist with the juyce of Quinces and red Wine; and add thereto powder of Wormwood and red Roses, of each one dram, wood of Aloes and Cloves, of each half a dram, powder of red Coral four scruples, oyl of Wormwood one ounce, mix them all well together, and make it into a Plaister, which apply to the stomach; so let it remain for some considerable time.

A wonderfull remedy, which is very safe for the purpose aforesaid; is, to let them blood in the Salvatella Vein in the right hand.

CHAP. IX.

How to help the pains of the stomach, flanks and belly; which often happen to women that are with child.

THere is not only great store of wind ingendred in the Guts, but also about the Liver and Spleen, Mesentery and Navell.

vell. The cause is, through much imbecility or weak heat, it being not able to scatter the aforesaid wind and vapours; from whence proceeds a great distention of the belley, &c. most chiefly about the Navell, which often stands out about the bigness of a Goose Egg, which wind being so inclosed, (and having not free passage) many times causeth great torment, as suffocation of the Lungs, or the breathing as it were altogether hindred, and the Pulse hardly to be discerned; which often times causes women to be delivered before their due time.

Sometimes the wind is inclosed within the very womb, and women have often been known to void it with a sound and noise, like to that cast forth by the fundament.

The way to prevent this extreme misery, is first, to forbear eating of moist and windy meats, and observe the direction aforementioned. And if it may be thought needfull to purge, make use of such Medicines prescribed in the foregoing Chapter. Take Garden Tanfie one handfull, Juniper berries half an ounce, boil them in new milk, turn it with white Wine or Ale, of which drink a good draught warm.

Or, Take sweet Fennell-seed, Annis seed;

seed, of each half a dram, the powder of a Nutmeg one scruple, *Indian* Pepper seven grains, Diarhodon Abbitis Dia cumin; of each ten grains, the best Sugar (dissolved in Cinamon water) two ounces, so make it up into small Tablets; of which take one every morning.

Another.

Take the distilled water of Fennell, Rue and Saxifrage; of each two ounces, the spirit of Lavender one ounce: sweeten it with two ounces of Sugar of Roses, whereon hath first been droped eight or ten drops of the Chymical oyl of Annis seed; shake it well together, and drink one spoonfull first and last, and at any time when need shall require. Some take Sugar of Roses, with two or three drops of oyl of Annis seed, and Fennell seed, with a small quantity of Cinamon beaten to powder, and drink the quantity of half a dram at a time in any convenient Liquor. Likewise the distilled water of Citron peels is very good.

Or, Take the best *Aqua vita* half an ounce, powder of Cinamon one dram, and infuse it 12 or 14 hours; after which add
thereto

thereto Rose water three ounces, white Sugar candy four drams: mix it well together, and take thereof one spoonfull at a time. But if the pain still continue, let the following Glister be made use of.

Take the flowers of Camomill, Mallows, Motherwort, of each one handfull, the tops of Dill and Melilot flowers; of each half a handfull, Fennel seed, Anis seed, of each three drams: boil them in two or three quarts of the broth of Mutton or Veal, to the consumption of the third part, then strain it: take one pint thereof, to which add oyl of Camomill, Dill, of each two ounces, fresh butter and course Sugar, of each one ounce, the yelks of two Eggs, and make thereof a Glister, which must be put up according to art.

Some do not altogether approve of Glisters in such cases; but I know it can do no hurt. But such as will not make use thereof, may apply to the part pained, the Poultices made as followeth. Take the powder of sweet Fennel seed, Anis seed, of each half a dram, powder of Wormwood one dram, the yelks of four Eggs, with oyl of Camomill and Dill, make it into the form aforesaid.

Or, Take the flowers of Dill and Camomill,

mill, of each two handfull, red Roses half a handfull, Bay berries one dram, Anis seed and Fennel seed, of each two drams: Let them all be cut and beaten grossly, and a bag or quilt made thereof, which being moistened in red Wine, apply it hot to the part affected. The same bag may be boiled in Wine, and Fomentations made thereof, with soft Spunges, &c.

But you ought to observe that the too much use of fats, oyls and fomentations, are not good for women with child; least by their great moisture and oylinefs, the Ligaments and Vessels of the womb be made too loose and soft, and so cause them to miscarry.

C H A P. X.

How to help the pains of the Back, Hips, and Groine, and the difficulty in making of water.

SOME women there are that bear children high, as they commonly say, up to or within their stomachs; so that all such are nimbler, and hardly hindered at all in their going or stirring, as others are that carry their

theirs very low, which causeth much inconvenience; as pain of the hips, groine, &c. and then they complain that their bellies and those parts, are as it were rent and torn in pieces: On the contrary, there are other that hide their children within their reins, or bear them much backward, which often causeth them to be afflicted with a violent pain in their backs, as *Hippocrates* saith; when women with child are troubled with great pain in their backs and leggs: then they are in danger to be delivered before their time. The same may be observ'd by those that shall find much pain in their bellies and groins; such pains do for the most part proceed from the weight of the child, rather than from the quantity of humours that abound; For at that time the womb being large, thick and full, by reason of the child which is become very big, and of the after birth, and sometimes filled with much water: So that upon which side soever the womb resteth, it draws the ligaments and bonds with it, that hold and fasten it to the parts aforesaid; and by the force of this dilation and stretching, doth cause both pains in the back and groins; as well by reason they are bound thereto, as likewise for the continuity of those

those neighbouring parts which touch them.

For the help thereof, such women must keep themselves still, and quiet, without much stirring, &c. they must also eat little, and often, and of such things that are of easie and light digesture; for the stomach being too full, doth much press the body of the womb, and thrusts it downwards: therefore they ought to wear Swathes, which will support (in some measure) and keep up their bellies, that by such a rest and swathing, the ligaments which are stretched forth, and lengthened, may be somewhat brought again back to their proper places; which may be much strengthened by the means following.

Take oyl of Quinces and Mastick, of each one ounce, oyl of Mirtles halfe an ounce, sealed earth and red Corall, of each halfe a dram, the oyntment called Conitissæ halfe an ounce, mix them and make it into an oyntment, and let the reins and the lower part of the back be anointed therewith.

If women with child feel any coldness (as it often happens to some by reason of their cold temperature) which makes them shiver, and as it were quake: then let there be added to the aforesaid oyntment oyl of
Dill

Dill and oyl of Costinum, of each half an ounce.

But if they find heat in the parts aforementioned, then must they make use of such Oyntments that have virtue to cool.

So take oyl of Roses, Mirtils, of each one ounce and a half, the Oyntment of Roses one ounce, fine Bole, and red Coral in powder, of each one dram, the juice of Oranges two drams: mix it and make it into an Oyntment.

Sometimes it happeneth through the ponderosity or weightiness of the womb, which resteth in the bottom: So that women with Child cannot make water. Then with both their hands, let them lift up the bottoms of their Bellies, by which the body of the womb will be hindred from pressing down, and crushing the Blader, especially the neck thereof, and it will be requisite that they apply to the bottom of the Belly, and to the Privy parts, the following Fomentation.

Take the leaves of Mallows and Marsh-Mallows, of each three handfull, Watercresses and Pellitory of the wall, of each one handfull and a half. And to cause the passage

to be the more easie, soft and loose. Take Lin seed grossly beaten about two ounces, and boil them altogether in a sufficient quantity of water, and bath the part therewith.

CHAP. XI.

How to help the Cough, Panting and beating of the heart, Swooning, which frequently afflict Women with Child.

IN such cases the Cough is oftentimes very dangerous ; for it causeth head-ach, pain of the sides, flanks and belly, watching, vomiting, &c. in so much that they are not able to sleep or take the least rest, which commonly put women in fear of being delivered before their time, &c. the cause thereof, may proceed from some sharp vapours, which ascends from the lower parts, or by the distillation of some thin rhume, that comes from the Brain, and falleth down upon the wind-pipe and the Lungs, which much provokes them to Cough, but brings little or nothing up : it may also happen that the distillation is of some thick humor, which falleth upon the foresaid parts.

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For the help thereof they must abstain from all sort of salt and spiced meats, and from all sharp and biting things: especially if it proceed from vapours, or distillation of watry and thin humors.

If this distemper be mixed with a Feaver, or some great and unkind heat: They may safely have a Vein opened, which will turn the course of the distillation. Some apply cupping Glasses upon the shoulders, with some small scarification, (which I have done my self with great success;) but let not that be done, till you have made use of the following Medicines.

If the Cough be dry and proceed from thin or sharp humors, it must be made thick: on the contrary, If the humor be thick and tough, it must be made thin: and therefore, the use of such Medicines that do somewhat stupifie or dull the sence, are and have been found to be of excellent use; to assuage violent Coughs, which are as followeth.

Take the syrup of dried red Roses and Jujubes, of each one ounce, syrup of Lillies six drams, the distilled water of Colts-foot and Cardus, of each two ounce and a half: mix them and make thereof a Julip, of which take one spoonfull as often as need requires.

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If the humor be thick, tough and very slimy: Take syrup of Liquorice, Maiden-hair, Hoarhound, of each six drams, Oxy-mel simple half an ounce, the distilled water of Betony and Colts-foot, of each two ounces, mix them well together, and take thereof as above directed.

Or, Take Diacodium, syrup of dried Roses, syrup of Jujubes and Colts-foot, of each a like quantity, mix them together, and take one spoonfull thereof first in the morning, and last at night going to bed; for it is of wonderfull use where the Cough is violent, and that they feel excoriation, and roughness in the throat.

Let them hold often in their mouths syrup of Violets, and white Sugar candy, and the juice of Liquorice, swallowing of it down by degrees.

Or, Take oyl of sweet Almonds newly extracted one ounce, Sugar candy in fine powder half an ounce, the syrup of the Mucilage (made with the seeds) of Quinces, Marsh-mallows, Mallows of each two ounces, and mix them together, with a small quantity of Rose water, and take thereof one spoonfull at a time, swallowing it gently, that it may the better slide down the sides of the wind-pipe; which is not only good against
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the Cough, but against all fretting, sharp, corroding humors. They may also rub their Breasts with oyl of Violets, washed in Barley water, well boiled: especially if they find any heat more than ordinary, otherwise they may use fresh Butter and oyl of sweet Almonds, &c. And to stop the rhume in such cases, you may safely take one or two grains of Laudanum, at night going to bed, once or twice a week.

Or, Take a small quantity of the water wherein is boiled Borrage, Bettony, Lettuce, Purslain, and the four Cordial Flowers, and mix therewith syrup of Violets, Diacodium, and Jujubes, of each half an ounce, take it going to bed.

The two last remedies procure sleep: and so by consequence stops the distillation of rhume, &c.

Against the Panting and beating of the heart, Swooning, &c.

Take the distilled water of Balm, Cowslips, of each two ounces, syrup of Clovegillflowers, of each one ounce and a halt, spirit of Lavander, and the water called *Aqua Imperialis*, of each half an ounce, spirit of Castor two drams, mix them altogether,

and take one spoonfull at any time, when more then ordinary ill or fainty.

If they abound with evil humors, from whence commonly vapours arise, then they may purge (as before) and let blood, according as need shall require; but it must be taken away in small quantities, and not all at once.

Galen highly commendeth bleeding, and saith, that there is no remedy that more hinders, and alters the course of blood, and noysome vapours, assalting and piercing the heart, then letting blood: But for my part I am not of his opinion, and well knoweth that there are several Rare *specificques* that are alone sufficient to expell all malignant and poysonous vapours from the heart, &c. by which means the patient hath been perfectly restored, when bleeding hath killed many; though in such cases as here we treat of, it may sometimes be of excellent use.

Take the water of Orange flowers and Bezoar water, of each two ounces, syrup of Balm and Clovegilliflowers, of each one ounce, Alkermes and the Confection of Hyacintho, of each two scruples, mix them all together, and take one spoonfull first and last, and at any time when necessity urgeth.

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The meaner sort of people may take the quantity of a Nutmeg morning and evening, of the following Electuary.

Take Diascordium, Conserve of red Roses, syrup of Clovegill flowers, of each an ounce, mixed all together.

• *Another excellent Remedy against the trembling of the heart and Swooning.*

Take the Conserve of Borrage, Bugloss, of each half an ounce, Citron peels candied three drams, old Treacle two scruples, the powder of Diamargaritum, Frigidum, Diambra, of each twenty grains mix them all well together, and take as much as a small Nutmeg fist in the morning, and at night going to bed.

Such that are troubled with the aforesaid diseases, let them smell to sweet things, such as are not too strong nor piercing. I have found Galbanum to be very profitable, and according to my directions, many women have made use thereof, with good success.

Fomentations are also to be made use of; for they will strengthen the heart: For which purpose, take the distilled water of

Balme, Bugloss, Borrage, Orange flowers, Roses, Cardus, and Scordium, adding thereto the seed of Angelica, the three Cordial Flowers, and bath the region of the heart therewith: they may also apply quilted bags, and Plaisters made as afore directed.

C H A P. XII.

How to help Costiveness in Women with Child.

THe retention of the Excrements, and Costiveness of the Belly, may come to pass several ways. Either because naturally they are subject so to be, or by the change or alteration of years; for as *Hippocrates* saith, such as have their Bellies moist in their youth, in their age will have them hard and dry, and so on the contrary, this accident chances to others, because the Guts are not provoked and stirred up, by the Glister of nature, (which is the Gall) that they may expell or thrust forth their Excrements. Other causes are, the Guts being pressed by the unevenness of the womb, which is too full, and placed upon them,

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(' especially upon the great' Gut) thrusts them the one against the other in such a manner, that they have no way to enlarge themselves, whereby the ex-crements contained within them might be voided

Also it commonly happens that the Guts and Excrements within the same, are hard and dry in women with Child, which proceeds from the great heat that is in the In-trails; which is the cause they cannot with ease come forth.

The sedentary life that many women lead, may be the cause of their Excrements being stayed, and gathered by degrees together, and at length the passage stopped up; which accident bring unto them flushing in the face, head-ach, beating of the Arteries, and sometimes Agues.

As touching the cure of this disease, they ought to observe a very good order of Diet, making use of such meats that will moisten and keep the bowels slippery and supple, and withall molifie the Excrements, which must be done with discretion; for too much moisture will relaxe the Ligaments of the womb, and of the child, which will follow miscarriage: Yet notwithstanding women with child that are too Costive, may eat of all tender meats, as Veal, &c. where-

wherewith they may also make Broaths, with Purslain, Sorrell, Spinnage, Lettuce, Beets, Bugloss and Violet leaves, and boil therein sometimes a small quantity of the herb called Mercury: they may also eat baked Apples, stewed Prunes, or let them take a small quantity of syrup made of Damask Roses.

Or, Make use of the following Glister, Take Motherwort, Pellitory of the wall, Mallows, and Marsh-Mallows, of each two handfull, flowers of Camomill and Mililot, of each half a handfull, Fennell seed and Annis seed; of each two drams, boil them in thin Broath made of a Calves head, or of a Pullet, then strain it, and to one quart of the said Broath, add white Sugar, fresh Butter, oyl of Violets, of each one ounce and a half, the yelks of two Eggs, mix them well together, and give it at twice.

Or, Take half an ounce of the best Sena, Cloves brused in number seven, put them together in a Silver dish, and pour thereto half a pint of Wine or water, first made ready to boil, being covered, let it stand all night, of which take two or three spoonfull in the morning, mixed with some Broath, and reserve the rest to take when need shall require.

C H A P, XIII.

*How to help the Flux or looseness of the Belly;
in Women with Child.*

WHich too commonly puts Women (in such conditions) in great danger of miscarriage, and that for several Reasons; First, because the meat they take for nourishment, is voided too soon, which should have been retained and turned into blood, for the sustenance both of the Mother and Child; so they both continue weak, which oftentimes compelleth the Child to come forth and seek for food in some other place: (according to the old Proverb) it is said, that hunger makes the Wolfe to come forth of the Wood: Moreover the Mother is much troubled by rising often out of her bed and also with much straining; (especially if it be the the bloody-flux) by which means the womb is oftentimes overturned and relaxed, causing the Child to be cast forth of its place; by reason of the over much moisture that continually runneth along the great Gut.

Women having great Bellies are commonly

monly subject thereunto, because they eat meats of evil juice, &c. by which the stomach is made weak and not able to concoct them; but the expulsive faculty is compelled to thrust them downward half concocted and indigested, or else they are corrupted, and turned into some Malignant, sharp, biting humors, as fretting, choler, rotten flegm, or melancholy, which corrodes and stir up the Bowels, and so proceeds the flux of the belly.

As concerning the *Cure*, it will be first, very necessary to know what the flux is, and the cause thereof; for all the fluxes of the Belly must be of necessity one of these three that follows.

Either that called *Diarrhæa*, *Lienteria*, or *Disenteria*.

Diarrhæa is a great Flux of the womb, without exulceration and inflammation: it is caused through weakness of the Instruments that serve to digestion, also through over much nourishment of meat that is moist and viscous, and sometimes by the said meat corrupted, and gnawing of those things contained in the Belly, weakness of the retentive virtue, &c.

Lienteria, is a certain lightness or smoothness in the Bowels, or a flux of the
Belly,

Belly, in which those things that are eaten and drunk, are voided in the same order that they were received, &c.

Disenteria, is an exulceration of the Bowels: the Latines call it *Tormina*; because from it the Bowels are tormented, and fretted much with pain. The Causes are various; but especially from exulcerations of the Bowels, through taking over much filthy undigested Medicines, and from eating too much raw Fruit, and sower meats, which women with Child ought to forbear; now which soever it be of these, if it proceed from a malignant and putrid humor, it must not too suddenly be stopped by astringent Medicines; for if it be not violent, it may be omitted for some time, however let them make use of some Glisters that may ease the pain of any; but if it proceed from some sharp humor, which molests and gnaws the Guts, and provokes the expulsive faculty, and that they begin to grow faint and weak, then must it be with speed remedied, least through divers pangs and provocations, they should miscarry.

Therefore in the first place let the humor offending be purged, with sprup of Cichorie with Rubarb, as afore prescribed.

They

They must abstain from all unwholsome meats, and make use of Broaths made with Purslaine, Bugloss, Sorrell, and the cold seeds, adding thereto French Barley or Rice, let them eat new laid Eggs poched in water, and eat rather meats roasted than boiled, and abstain from all spices. Drink burnt Claret or red Wine, or water wherein steell hath been often cooled.

Or, Take Fresh Barley dried well in a pan one handfull, Liquorice, Fennell seed and Coriander seed, of each two drams, which boil in one quart of spring water, adde thereto two ounces of the juice of Pomgranets, or one ounce of Berberries, strain it and drink thereof: Before meat they may eat Marmilade of Quinces, or take one spoonfull of syrup of Pomgranets.

Often times there happens Gripping pains, together with Pangs and Throws; because the Bowels are provoked, so to mitigate the pain.

Take fresh Barley one handfull, Melilot, Camomill, of each half a handfull, Bugloss, Borrage and Plantain, of each one handfull,

handfull, boil them in the Broath made of a Calves head, strain it and take a sufficient quantity thereof. and adde thereto the yelks of two Eggs, Oyl of Violets two ounces, brown Sugar one ounce, mix them all well together, and make a Glister thereof, and put it up warm; but if they are still further molested with griping, &c. make use of the Glister following.

Take Lettuce, Shepherds purse, Plain-tain, of each one handfull, Flowers of Melilot, Camomill, fresh Barley, of each a small handfull, Annis seed half an ounce, boil them in Broath made of a Pullet, of which take a sufficient quantity, Oyl Olives three ounces, Sugar one ounce, Goats fat one ounce and a half, mix them well together, and thereof make a Glister.

Or you may make Glisters only of the Broath of Calves or Sheeps heads, adding thereto some Oyl of Violets.

If all this will not give ease, take the pills of Hounds-tongue from 10. grains to 20. at night going to bed.

Or, Take Laudanum Parcelsi, not exceeding the quantity of two grains, or take one grain thereof in a dram and a half of the best Diascordium; all these will ease pains,

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pains, and will not too much stupifie.

It will not be unprofitable to anoint the lower part of the Belly and the share bone, with the following Oyntment.

Take Oyl of Mastick one ounce, Oyl of Mirtles, Roses, of each one ounce and a half, the yelks of two Eggs, Saffron, one scruple and a half, mix them all together for the use aforesaid.

The Oyntment of Roses alone is also very good,

If the Pangs and Throws, &c. still continue, make use of the following fumigation. Take Plantain, Shepherds-purse, the leaves of Motherwort, Longwort, of each one handfull, red Roses, Flowers of Melilot, Camomill and the Flowers of Pomgranets, of each half a handfull, let them be boiled in equal parts of steel water and Claret, or red Wine; and let them be set over the fume for half an hour, &c.

After which being well dryed, they must anoynt the lower part of the Belly and Share bone with the Oyntment following.

Take the fat of Veal, Goats fat, of each half an ounce, Oyl of Roses, Mastick, of each two ounces, Oyl of Quinces one ounce, melt them all together, to which adde powder of Longwort, Mirtles, red Roses,
ot

of each two scruples, the powder of red Coral, and sealed Earth, of each two drams, and make thereof an Ointment.

CHAP. XIV.

How to prevent and help the swellings of the thighs and legs, which often trouble women with Child.

THE principal cause of such swellings may proceed from the Liver, &c. through the great quantity of Blood wherewith it doth overflow; so engenders a serous or watrish blood, which being not able to digest it, it is cast down by the expulsive virtue of the upper parts, and so at last rests it self upon the thighs, legs and feet.

Now to strengthen the Liver, and to purifie the whole mass of blood, which will certainly prevent such troublesome accidents; Let women subject thereunto, purge their bodies well after their delivery with my Pills, they being the only Medicine yet ever found out, especially in such cases.

Such swellings most commonly continue but the first four moneths, though with
G some

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some till their Lying-in ; and when they are delivered, forthwith they abate.

But if this distemper do not much offend, it is not requisite to make use of many Medicines, more especially if the swelling abates in the night ; but if it be troublesome, as it often is, then make use of the following remedies.

Take Wormwood, Rue, Bay-leaves, Sage, and Camomil, of each a like quantity, boyle them in strong Beer, and bath the Legs therewith ; after which swathe them up hard with swathes made hot with the aforesaid Liquor.

Or, Take Oyl of Olives and Roses, of each one ounce and a half ; White-wine Vinegar half an ounce, Salt two drams, mix them together, and anoint the parts affected, rubbing of it well in. If there happen to be any Inflammation with the swelling, adde thereto some of the Oyntment called *Unguentum Populeum*.

Or, Take the Lye made of Vine-ashes, adding thereto a small quantity of Fullers-earth and Roch-allum, and dip therein a sponge, or double linnen cloth, and apply it.

When there is no Inflammation, take Rosemary tops, the leaves of Dwarf-elder, Sage,

Sage, Marjoram, of each one handfull; red Roses, flowers of Lavender, Melilot and Camomil, of each half a handfull; flowers of Pomgranats, Bay-berries, Juniper-berries, of each half an ounce; boyl them all together in six quarts of the aforesaid Lye, or with the Lye made with the ashes of the bows of Ash, and bath the parts swelled therewith.

Or instead of the forementioned Bath, take Dwarf-elder, red Sage, Melilot and Camomil flowers, of each alike, make them hot in any convenient Vessel, and apply them to the parts swelled; and that the Herbs may be kept thereon hot for an hour or two, apply upon them hot tyles.

After which take Barley and Bean-flower, of each four ounces or more, and boyl them in a small quantity of the aforesaid Bath, to which adde three ounces of the Lees of Red-wine, Turpentine about one ounce and a half, Oyl of Camomil, Rue, and the Oyntment of Roses, of each two ounces, powder of Oris, and red Roses, of each half an ounce, and apply it Plaisterwise hot to the parts affected.

Or, Take Garden-Snails, and beat them well together, and apply them as a Pulvis.

But such as will be advised to take of my *Pills*, after the *third* or *fourth moneth*, (if the *swelling* doth not *cease* of it self) may avoid much *trouble*. Begin with one at night going to bed, or after the first sleep ; if that works not, take two of them the next time. They operate only upon the watry humour, and will not hurt the Child, but strengthen the Mother and it.

CHAP. XV.

How to prevent Abortion, or Miscarriage.

A \$ touching the signs of Miscarriage, they are various and many in number ; I shall here only insert some of the most principal, which are as followeth.

Womens breasts which were before sound, full, and plump, (when they are in danger to miscarry) will seem less, and begin to fall, the milk will run forth in great quantity : And if a woman be with Child of two Children, and one of her breasts grow loose, soft, and empty, it is a sign she will miscarry of one, for it demonstrates that the Child does loath and refuse

its nourishment, especially if the nipple become evil coloured, for that denotes the womb to be distempered. Such as are troubled with a violent looseness of the belly, great pains in the back, which comes round to the groins, and lower part of the belly; also when there shall flow forth of the Conduit of Nature, first certain waters discoloured, then bloody and slimy matter, and at last blood, are all evil signs.

Moreover, if there be an unusual heaviness of the hips and loins, and an unwillingness to stir, loss of appetite, shivering and shaking coming by fits, the colour of the face red, pain in the head towards the brain, straitness of the sides, and belly above the navel; sometimes the body doth swell, as it were putt up with hardness and stiffness: they will find stitches, and wind run from one side to the other, &c. all being signs of miscarriage.

Which to prevent, it is the opinion of many Authors, that after Conception there can nothing be better then to observe a good Diet, and to shun all immoderate affections, as care, anger, violent exercise of the body, which oftentimes too much stirs the blood.

Letting of blood may also be requisite
G 3 about

about the third or fourth moneth, but in small quantities

Purging may be altogether unnecessary, except the belly be much bound and the women diseased: If so, they may make use of Glisters, or some gentle Pill, as Pills of Rubarb, and if you judge there is fear of miscarriage; by reason of the mouth of the womb being over large, then make use of such things as have power to contract and bind together, as Plaisters, Oyntments, and such Medicines as will stay the over much flux of the Courses, as will afterward be set down at large.

Or, Make use of these following, which are of wonderfull virtue to anticipate or prevent miscarriage: Especially where the Child may be the cause thereof; being either weak or sick.

Take the Conserve of Bugloss, Borrage, of each half an ounce, the old Conserve of red Roses one ounce and an half, Citron peels and Myrobalans candied, pulp of Dates, of each five drams, shavings of Ivory, Pearls, and Coral prepared, of each one dram, of the Bone found in a Stags heart half a dram, make all these into an Electuary, with the syrup of Mirtles and Quinces, of which take the quantity

city of a Wallnut, as often as you please.

Or, Take the distilled water of Plantain, Shepherds purse, of each three ounces, syrup of Pomgranats and syrup of dryed red Roses, of each one ounce and a half, tincture of Coral two drams, spirit of Pomgraners one dram, mix them together and take thereof half a spoonfull at a time.

This I have often known to do wonders in such cases.

In sudden frights where there may be danger of miscarriage: Take Frankinsence, Mastick, Dragons blood, of each one dram, Mirtles, fine Bole, Kermes berries, of each fifteen grains, make them into fine powder, of which take half a dram or two scruples at a time in Wine, or in the Broath of a Hen.

Or, Make use of the Electuary made as followeth. Take Conserve of Bugloss, Bettony, Rosmary and Piony flowers, of each three drams, Conserve of Roses half an ounce, Bugloss roots candied five drams, Nutmegs candied two drams, Citron peels candied, Calamus Aromaticus, of each two drams and a half, Piony seed, species Dianthus, of each twenty grains, Cynamon one scruple, Mace ten grains, with syrup of Pomgranats or

Citronis, make an Electuary thereof, take the quantity of a Nutmeg at a time.

Or, Take the powder of red Coral three drams, shavings of Ivory two drams, Nutmeg and Mastick, of each two scruples, make them into fine powder, and take the quantity of one scruple at a time in the yelk of of a new laid Egg, mixed with one spoonfull of Tent.

Another.

Take the powder of red Coral two drams, Date stones, Kermes berries, of each one dram, Pearls that are not bored thorough two scruples, the shaving of a Stags pizzle one dram, make them all into fine powder, take thereof half a dram at a time in the best Wine.

The meaner sort of people (or such that cannot part with their Moneys to do themselves good) may take some few grains of Mastick every morning.

Or, Take half a dram of the seed of Plantain every morning, (by it self, or in an Egg, &c.) or every second or third morning during the whole time of being with Child.

Or, Take Shepherds purse, Plantain,
Knot-

Knotgrafs, of each two handfull, Dates half a pound, the roots of Comfrey, and Tormentill, of each one ounce, cut and bruise them small, and boil them in six quarts of running water, to the consumption of the third part, then sweeten it with loose Sugar, and drink thereof: I know it is good, and you may understand it will put you but to small charges.

Shepherds purse bruised and made hot in a frying pan, being applyed to the hand rifts, is a very good remedie for the purpose aforesaid.

Let the belly be anoynted with the Oyntment made as followeth; for it will not only comfort the womb, but also give strength to the Child.

Take oyl of Mastick, Quinces, Mirtles, of each half an ounce, red Saunders and red Coral, of each one dram, the powder of Wormwood and Marjoram, of each four scruples, the Oyntment of Roses and Wax, so much as is sufficient to make it into an Oyntment.

Apply to the Navell a toast of bread, steeped for a small time in red Wine, strowing thereon the powder of Cynamon, red Coral, Roses and Madder, such as the Dyers make use of.

There

There must be applyed to the back and
share bone, the Plaisters made as follow-
eth.

Take the powder of Mirtles, red Roses,
Pomgranat flowers, Galls, Dragons blood,
of each one dram and a half, Myrrh, Ma-
stick, of each two drams, Branchincense,
yellow Hypocistis, Acacia, Gum, Arabick,
fine Bole, of each one dram, Labdanum one
ounce, Venus Turpentine one ounce and a
half well washed in Plantain water, Ship
Pitch six drams, oyl of Mastick and white
Wax, so much as shall suffice, make all in-
to a Plaister, spread it upon a cloth, and ap-
ply it

Or, Take of the Plaister for the womb
three ounces, Hypocistis, Bistort roots,
Acacia, Pomgranat peels, of each half an
ounce, Labdanum six drams, moisten and
soften them with the juice of Quinces, and
make a Plaister thereof, for the use afore-
said.

Or, Take Gum, Arabick, Mastick, Myrrh,
of each two drams, dried Mint and Worm-
wood, the roots of Bistort, of each one
dram and an half, Pomgranat Peels two
drams and an half, Ship Pitch, Colophoni,
liquid Storax, of each three drams, yellow
Wax, Venus Turpentine, of each half an
ounce,

ounce, the Oyl of Mirtles, as much as shall be sufficient to make all into a Plaister, spread it upon Sheeps Leather, and keep it for use.

Touching Plaisters, they must not be worn too long, but often taken off and put on again, otherwise they will heat the back, cause itching: and it so, anoint the part with the Oyntment of Roses, or while the Plaister is kept off, use the Oyntment made as followeth.

Take oyl of Mirtles, Quinces, Mastick, of each one ounce and a half, red Coral, Dragons blood, fine Bole, of each half a dram, Hypocistis, Acacia, of each one dram, the seed of Berberries, red Roses, yellow Saunders, of each two scruples, with Wax, make it into an Oyntment wherewith the whole belly may also be anointed.

Another excellent secret to hold the Child fast in the Womb.

Take 24 leaves of Gold, Spodinum two drams, the Cocks treading of seven new laid Eggs, mix all very well together: Afterwards dissolve it in the best white Wine, and take it for seven mornings together.

The

*The same time apply the following
Plaister.*

Take the male Franckinsense in fine powder two ounces, five whites of new laid Eggs, stir them together over hot coles, always stirring them that they may not coagulate, then add Turpentine to make them thick, so spread it upon parcels of Tow, which apply to the Navel as hot as they may endure it, twice a day for the seven dayes aforementioned. With this Medicine I have helped many.

C H A P. XVI

*What Women ought to observe, when they
find themselves near their time.*

THe time of Delivery being at hand, they must prepare themselves as followeth. Which is forthwith to send for their Midwife and keeper ; being far better to have them too soon then too late ; for some women are delivered suddenly, without the help of any, although they have been long in their first Labour.

In the mean while there must be provided a little bed, like to a Pallet, which must be firm and strong, of a reasonable bigness, and of an indifferent height, as well for their own convenience, as the Midwives and others that shall be present to help.

It ought to be placed far from any door, and so that they may with ease go round about it. Let it also be furnished with beds and store of linnen, that they may be changed as need shall require; and there must be laid cross the beds-feet a piece of wood for the women to rest their feet upon, that so they may have the more strength when they bend their legs; as afterwards shall be demonstrated.

As soon as they shall feel themselves moved and provoked with pains and throws, let them walk about the Chamber, and sometimes lye down, and then walk again, and after lye down in the bed made warm, and afterwards rise up again and walk, till the water be gathered, and the womb become open; but if by lying in bed they happen to take some rest, they may continue, by which means the Mother may gather strength, and the Child the better enabled to come forth at the time appointed,

red, and the waters will be the better prepared, &c.

If the Labour happen to be long, they may take Broath, or the yelks of Eggs with Butter, or any thing of light digestion. The Medicines to help in such cases, shall be directed hereafter.

It is commonly known, that women are not all delivered after one manner; for some are delivered sitting in a Chair, others in their beds; some standing, being supported and held up by their Friends, or else leaning upon the side of a Bed, Table, &c. others kneeling, and held up by their armes: But certainly the safest and best way of all, is to be delivered in their bed; the Midwife observing the directions following.

First, women in Labour ought to be laid flat upon their backs, having their heads raised somewhat high, with pillows placed under their backs, that they may not bow; and also under their buttocks and Shame-bone, let them have another pillow somewhat large, that the parts aforesaid may be in some measure lifted up; for if they sink down, they cannot be so well delivered.

Let their thighs and knees be stretcht forth and laid open, and their legs bowed
and

and drawn upward, their heels and feet pressing hard against the piece of wood laid cross the bed for the same purpose.

Some cause a swathe to be put under the back four double, which must come round about them; which swathe ought to be a foot broad or more, and so long that it may be held by two women, being placed on each side the bed, therewith to lift up the women in Labour, pulling it easily towards them, and especially when their throws come upon them; by which means they are much refreshed, and their throws endured with more ease.

Besides the two women that hold the swathe, there must be two more to take them by the hands, thereby to crush them when their throws come; and the other hand they must lay upon the top of their shoulders, that they may not rise too much upward, and that they may the better strain themselves; for commonly as they thrust their feet against the piece of wood laid cross the bed, they raise themselves upward. Sometimes the Midwife, &c. may gently press the upper parts of the belly, and by degrees stroke the Child downward; the which pressing down with discretion, will hasten and facilitate the delivery.

Women

Women in Labour being thus ordered, must have a good heart, and strain themselves as much as possible, and when their throws come, make them double and encrease, by stopping their mouths, holding of their breath, and framing themselves as if they were going to stool; which is far more proper then to cry and lament, &c.

The Ancients have observed, that such women which draw their breath upward, are delivered with great pain; because they make the Midriffe to ascend or rise up, which in such cases ought to be depressed or kept down: Nevertheless they may take some ease and not force themselves over much, so that they may have some strength remain to help at last.

If they have worn about their necks the Eagle-stone, Load-stone, the skin of a wild Ox to prevent miscarriage, let them when they perceive themselves in Labour, take away and tye them to their thighs. And above all things they ought to be commanded by the discreet Midwife also to be patient, calling upon the Almighty for help, and let them call to mind what God hath said with his own mouth; for it would be almost a miracle to see a woman delivered without pain,

pain; though I am apt to believe, that the wife of *Thomas James* did enjoy that happiness, whom I saw delivered of a lusty Child in a Wood by her self, which presently after she took the Child and put it into her apron, with some Oaken leaves, and marched stoutly with it almost half a mile, to an Uncle's house of mine; where she got sufficient entertainment for the time she would stay; and within two hours, her Child and her self being refreshed, she would no longer be treated, but in the manner aforesaid, (linnen which the Child had put about it only excepted) took her journey a long mile further, not in the least discouraged, and the next day came and returned hearty thanks.

This accident happened as she was walking homeward from a Market Town, in the year 1644. the manner of which I saw, being accidentally placed under a hedge, (purposely) to shoot a Hare that I knew frequented the very place where she was delivered.

And we read in History, of a Countrey where women are delivered without pain; and *Aristotle* reports, the women of *Liguria* do bring forth their Children without pain, and that they return to their occasions

as soon as they are delivered, (as this woman to my knowledge did ;) others report, that the women in *America* are so kind to their Husbands, that as soon as they are delivered, (because they take some pains to beget them with Child) presently rise up and lay them in their own room, who are attended and looked after like to women in Child-bed, and in the same manner visited by all Friends.

If *English Women* would once become so loving to their *Husbands*, it would certainly prevent them from kissing the *handsome Nurses*, or visiting their *Neighbours Wives*, &c.

CHAP. XVII.

What the Midwife ought to observe the first time in Womens Labour.

WOMEN that are ready to be delivered, and placed in their beds as aforementioned, must have their Midwife by them ; who must demand of them, whether they have gone their full time, and are ready to be delivered, and at what time they conceived. Then must she lay her hand upon

upon their bellies, and take good notice and diligently observe, whether the upper parts seem as it were fallen and empty, and the lower part full and very large; which demonstrates the Child to be sunk down: Also the Midwife must demand, whether they have pains, and in what manner they are; where they begin, and where they end; whether little or much, also whether they begin at the back, and run down all along the belly, without being retained at the navell; more especially if they run along the groin, and end inwardly in the lower part of the belly, (which is in the inner neck of the womb:) those and such like are true signs that women begin to fall in Labour.

But for farther assurance thereof, let the Midwife put up her hand into the womb, first being anointed with Oyl of Lillies or Violets, &c. and if she perceive both the outward and inward Orifice thereof to be dilated or made open, it is then a sign that she begins to be in Labour; especially if there come forth of the said passage any slime or water, which foreshews the Birth to be at hand. Which, saith *Hippocrates*, if it be pale, most commonly signifies a Girl; and if it be redish, a Boy.

Which slime proceedeth from the enlarging of the inner Orifice, and from the membrane that doth infold and wrap the Child, which then begins to break; and also by reason of the Vessels and bonds, which are loosned from the sides of the womb, which may be known by the waters that will swell up like bubbles, or like a bladder full of water; and when the water begins to be gathered thus, there is no fear but they are then in Labour.

Some observe in their Labour, three sorts of humours to flow; the first is slimy, the second of a redish colour, and the third the water wherein the Child swimmeth.

C H A P. XVIII.

What the Midwife ought to observe the second time in Womens Labour.

WHen the waters are gathered together as aforesaid, by means of their throws, which proceed by degrees, the Midwife must place her self near to her woman or women, sitting upon a Chair or Stool something lower then the Bed, and in such manner that she with ease may put up her hand

hand (being anointed as aforesaid) into those parts when need shall require; by which means she may know whether the Child proceeds naturally or not.

For in feeling gently overthwart the Membrane, that contains the waters, she will find either the roundness of the Childs head, otherwise some unevenness: If in feeling she discern that there is a hard and equal roundness, it is very likely to be the Childs head, and that it comes naturally; but if she perceive by feeling, any unevenness, then may be judged the contrary.

When she perceiveth, that all comes right according to nature, and their throws encreasing, and that the Child does strive and endeavour to come forth, and the womb strain it self to be freed of its burthen, then ought the Midwife to give her women good encouragement, desiring them to hold in their breath, by stopping their mouths, and to strain downward as if they were just going to stool, assuring them that they will forthwith be freed of their pain, &c.

The great care of Midwives must be such, that they presume to do nothing (in such cases) rashly or too hastily, or by force, to enlarge the passage for the Child, much less to let forth the water, or to tear the

Membrane that contains it, but with patience wait till it break of its own accord.

For some there are (not for want of ignorance) being over-hasty to busie themselves in matters they know not, destroy poor women, by tearing the Membrane with their nails, and so let forth the water (at least) to the great danger and hurt not only of the Woman, but the Child which remains dry, the water being sent forth before the time appointed, and sometimes before the Child is well turned, which hath been the death of many Women, and Children too.

But when the water, both by the endeavour of the Mother, and also the Child, shall be broke, then the Midwife must (as much as in her lyeth) encourage them, especially when their throws increase, desiring the women to put all their help in hand to farther them as much as possible; in which time the Midwife must anoint the privy parts with Oyl of Lillies, or with the fat of Capons, Ducks, &c. and when the head proceeds, she must receive it (with great care) with both her hands, which being come forth, and the throws increasing, then she must draw forth the shoulders with discretion, letting her fingers
slide

slide down under the Childs arm-pits, taking her opportunity at such times as their Throws come most upon them.

And it is to be observed that the Throws cease not much after the head and shoulders are come forth: Notwithstanding in such cases let women have a little time to breath, and administer to them some comfortable Cordial, &c. After this the Midwife having drawn forth the shoulders, the other parts will with ease follow, though it must not be done too rashly.

And seeing that the Child naturally comes into the world with the face downward: Therefore as soon as it is taken forth turn it upon the back, for fear it should be stifled or choaked, and if its Navell string be twisted about the neck, as oftentimes it so happeneth, then must it be untwisted.

Many times it cometh to pass, that the Child is so weak and faint, that there is hardly perceived any life or breath: therefore it ought to have a little wine spirted into the mouth, nose and ears, in such quantity as may be thought requisite, and when it comes to it self and begins to cry, then must the Midwife follow the Navell string, moving and shaking of it, the more

to draw and bring forth the after birth to which it is fixed; desiring the woman to cough, and a little to strain her self, and also in her hands to hold some Salt fast closed or shut together, which so done blow into them, in the mean while the Midwife, or some other good woman, press gently with her hand the belly, and stroak it gently downward; the after-birth being come forth, lay it upon the Childs belly, and wrap the Child and it together in a Blanket, so carry it near to the fire, covering the head with a linnen cloth six times double, though it must not suddenly be exposed to the Fire light, Day light, nor Candle light, lest by the sudden change the sight be hurt, so the best way is to cover the eyes, and by degrees let them be opened.

But as aforementioned, the women ought to be encouraged, when the water doth issue forth, and let them be desired to strain themselves to be delivered, that the Child may be sure to follow the water: they must also diligently observe whether the Pains are the true pains of Labour or not, or whether the water be that, wherein the Child swimmeth; for there are many women that have these waters issue forth, and come from them long before the time of delivery.

So be carefull and hasten not the delivery, except the pains be proper for Labour, and such as have already been made mention of.

C H A P. XIX.

What the Midwife ought to observe the third time in Womens Labour.

PResently after the Child is born, and that the Mother is delivered of the after birth, the Midwife must cause her legs to be gently put down; taking away the piece of wood that lay at the feet, then apply between the thighs near the secret parts a clean sponge or linen cloth, washed in warm water and wrung out, that the cold air may not enter therein: then take the Child and after-birth and carry to the fire as aforesaid; but if it happen that the after-birth be long before it come forth, and that the Child cannot stay so long, being exceeding weak, and in danger to be stifled, then must the Midwife first tye, and then cut the Childs Navell string, so that it may be separated from the after-birth, which may or ought to be done as followeth.

She

She must have ready by her a double thred, and a pair of good sharp Scissers, with the thred she must tye the Navel about an inch or two from the Childs belly, with a double knot or more, which knot must not be too strait or hard, neither too loose; for if it be too straight tyed, (besides the violent pain it causeth) makes that which is tyed fall off too soon, before the scar be grown between the quick and the dead part, and if it be tyed too loose, then follows a flux of blood from the Vessels of the Navell, which are not perfectly closed up by the Ligature: Therefore a mean must be used in doing of it.

Which being done, the Navel string must be cut off an inch below the knot, and that the knot may not slip, nor the thred slide away, the Midwife must take a fine linnen Rowl diped in oyl of Roses, and wrap the rest of the Navell up therewith, and with fine Cotten made moist in the same oyl, she must apply to the belly, that it may not be crushed, when they dress the Child by this Ligature; that which is tyed will in five or six dayes come to wither and dry of it self, and the dead part will fall from the living, untill which time it must not in any case be forced or pluckt off.

Many

Many do observe, that the Navell must be tyed longer or shorter according to the difference of the Sex, allowing more measure to the Males; because (say they) it doth make their Tongues and privy Members longer; by which means they will speak the plainer, and become the more serviceable to Ladies, (or to such as delight in long things) And that by tying it short or almost to the belly in Females, will cause their Tongues not to be so nimble, and their secret parts to be more strait, &c.

It is a common saying among the hearty good women (at such times) to the Midwife, if it be a boy make him good measure, but if a girl tye it short.

First, after the Midwife hath cut the Navell, the child must be made clean, not only its face but the whole body; also the wrinkles and folds of the arm-pits, buttocks and joynts, either with oyl of Roses, sweet Almonds, or oyl of Nuts, fresh Butter, &c. thereby to cause the skin to be more firm, and to stop the Pores, that the air may not hurt: it will likewise strengthen the parts.

Some boil Sage and red Roses in Wine, and with a soft Spung dipt therein, wash the Child; continuing it three or four mornings

Mornings together, when it is shifted.

The Child being thus anointed, shifted and well dried, and wrapt up: There must be given to it some small quantity of Wine mixed with Sugar, or the quantity of a pease of Venus Treacle or Matridate dissolved in Wine, especially in the Winter season, aid in the Summer, in a little of the distilled water of Balm, or Cardus, &c.

Others think it sufficient to give it Honey, and to rub the top and lower part of the tongue with your finger dipt in Honey; by which means you may perceive whether they be tongue tyed, so cut the string if need require.

C H A P. XX.

*What care ought to be had of women
in Child-bed.*

WHILE the Midwife is doing her office about the Child, the Nurse, or some other woman, ought to observe two things, the first is, to give the woman in Child-bed, the drink made as followeth.

Take

Take the distilled water of Cardus and Pellitory of the wall, of each half an ounce, syrup of Maiden hair and white Wine, of each one ounce, oyl of sweet Almonds newly drawn one ounce and a half, mix them well together, and give it her all at one time to drink: this will not only mitigate and moisten the throat, &c. that have been made hot and stretched with groaning and crying; but will provoke their natural purgation, and hinder the violence of the after pains

The second is to wrap her back and belly in a warm Sheeps skin, that is newly taken off, which will very much strengthen and comfort the foresaid parts, that have been as it were dislocated, and drawn one from the other, by reason of hard Travel.

Some take a Hares skin, and apply it to the womans belly: however let there be applied to the very entrance of the secret parts, or to the lower part of the belly, the following Medicine.

Take oyl of Roses one ounce, oyl of St. Johns wort two ounces, two new laid Eggs, mix them well together, and apply it with flax or fine linnen cloth

Also there must be laid under her hams a little pillow doubled, that she may be somewhat kept up; so that her thighs and legs
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lye not strait, let her neither lye along, nor sit just upright; but between both, having her head and body rather raised then laid low, that her natural purgation may with more ease pass from her.

After the skin hath continued two or three days, it must then be taken off, and her belly anointed well with the Oyntment following.

Take oyl of Roses, St. *Johns* wort and oyl of sweet Almonds, of each alike, then swath her belly; by which means the womb will be kept in its right place, and the after-purgation gently expelled the air also kept forth; which otherwise would cause griping pains, &c.

The swath must be made of linnen cloth, four times doubled, the breadth of the belly; which must lye round her back and belly smooth.

During which time there must be care taken that she take not cold; and of the air, that it gets not into the womb, which being empty will easily receive it, and cause it to swell and be puffed up, and close the Orifice of the Veins by which their purgations flow, which suppression oftentimes causeth great pains, gripings and suffocation, Feavers or Agues, &c.

All this being accomplished, women (in such conditions) ought to be kept from sleeping; to prevent which let them be entertained with some pleasing discourse, and let their breasts be carefully looked after.

And after they have been kept two or three hours from sleep, give them some comfortable broaths made of Chickens, knuckles of Veal, &c.* or instead thereof, the yolks of Eggs poached, after which they may sleep if they desire so to do, not exceeding three or four hours.

CHAP. XXI.

Of difficult delivery, and the principal causes thereof.

THE causes of hard labour are many, which may be referred either to the Mother, or to the Child, &c. and so accordingly ought the remedy to be framed.

If the cause proceed from any distaste women in labour have to any in the room with them, as oftentimes it doth, let them be privately desired to depart.

Some-

Sometimes they are ashamed to see themselves in such a condition.

Sweet smells, as of Ambergrease, Civit, Musk, if they have them, or such like, do strike up into their Noses, and so hinder delivery, by drawing the womb upwards.

Or the air being too cold; may hinder delivery, because it over-much cooleth, and so closeth up the body, especially the parts that ought to be enlarged.

The air sometimes being too hot, spendeth the spirits, and causeth women to lose their strength; therefore the air must be temperate, rather hot then cold.

If the cause of hard labour proceed from the Mother, it either happens by reason of her person, or age, or natural disposition, or by some accident, or by being delivered before or after her due time.

Sometimes it may be caused by reason her body may be too fat, which falls down into the natural parts, and so stops the passage. Some have their Caule come down, which does press together both the inward and outward neck of the womb, so that it can hardly be opened; and being enlarged, does suddenly close and press it together again. In others the Bladder hath presented it self at the very entrance of the womb.

Like-

Likewise women that are too lean, and too little also, are delivered with difficulty.

As touching their age, both such as are too young, and so too strait; and they that are old, and their natural parts too much dried and shrunk together, and the bones closed or joyned together, and the sinews hard, which cannot so well be enlarged as the parts of young women may, both such are delivered with much difficulty.

Pliny reporteth, that the Ancients were of opinion, that the delivery might be hindered and prove very difficult, if there were any in the room which held their fingers lockt or shut one within the other; and produced *Alcmena* for an example, who could not be delivered of *Hercules* without much difficulty.

Also the Labour may prove difficult by reason of the Child, who having attained to the ninth moneth, is not then able to come into the world, either through over-much weakness, or because it is not perfected, and so full ripe as it should be; and so hath not strength to dissolve the ligaments and Vessels, and to break them asunder, wherein it is inclosed, &c.

It is most certain, that the Childs remaining

maining in the womb after the ninth moneth, doth proceed from the want of vital heat, or hath it not sufficiently, to desire the air which we draw in to cool us; or that all the parts of the body are not strong enough to draw unto them sufficient nourishment.

Sometimes it happens, when the Child is either sick or dead, so being not able to help it self; and also when it is too big in all its body, especially in the head; or if there be Twins, the one hindring the other from coming forth; or be ill placed, putting forth first an arm, or a leg, or both; or shoulders, buttocks, side or belly coming foremost.

The cause of difficult labour from the Child is, if the Membrane that contains the water, whereupon the Child doth swim, be firm, hard, and solid, that it cannot easily be broken, or that the said Membrane be so thin, that it break too soon, that is to say, before the Child be well turned, and ready to follow the foresaid water, which serves to carry him forth the more easie; for the Child that remains dry, comes not into the world without great pain.

Also if the after-birth proceed first, so that it stop the passage, or if there happen

a Mole or false Conception, or that the woman hath not lately been at stool, or made water, by which means the great Gut being over-full, closeth up the womb, and the bladder being full, may press it down, it being placed between them both.

C H A P. XXII.

How to help difficult and hard labour.

IF women in such cases, happen to be too gross, or fat, especially in their natural parts, and that fat proceed first, and as it were stop the passage of the Child; then must the Midwife with as much care as possible thrust it back, and put it aside with one hand, not tearing or hurting of it, least it corrupt, but hold it still down on the one side, till the Child come forth of the womb; not letting it fall into the passage, and among the bones, the Child being ready to come forth.

And when part of the bladder is sunk down, and perceived in the entrance of the womb, then must she do as she did to the fat; hold it aside upward, with the flat of two or three of her fingers, untill the Childs

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head

head be past the Share-bone. And if she find the bladder full of Urine, as it often cometh to pass, and the woman in labour not having made water in a good while before, then must she make her to make water, by putting a fit Instrument into the bladder; for it hath been observed in some, that the Fibres which do contract the bladder, and force it to expell the Urine, are become so weak, and also the whole body, that the Urine cannot come forth.

But have a special care that you are not deceived, and take the bladder thus full of Urine, for the waters that proceed before the Child, &c. as many have done; and so cause the foresaid bladder to be broken; which is worthy of great consideration.

To help such as are lean, or of little stature, or such as are either too old or too young; they ought to have recourse long before hand unto such Medicines that will mollifie, moisten, and relax, not only the Membranes, that must (or should at least) be dilated and stretched, so that they may be made the more supple; but likewise the Share-bone, and lower part of the belly, &c. must be anointed with the Oynments already set down; and in the hour of
delivery,

delivery, the aforesaid parts be sure to anoint there with.

And it will not be amiss to bath them about the end of the ninth moneth, with the baths before directed: Likewise to give them every morning, nine or ten dayes before the time of Labour, the following drink.

Take the distilled water of Pellitory of the wall two ounces, Oyl of sweet Almonds one ounce, mix them together, and drink it all at once; repeating of it as aforesaid.

When hard labour shall proceed from the Child, as being weak, sickly, or dead, the Midwife must not delay one minute, but must hasten the delivery, and encourage the woman to put her help in hand.

If the head come first, then proceed therein with discretion, as in natural delivery. Apply beneath, and most chiefly about the Fundament, and lower part of the belly, some Oyntment with the fingers ends, her nails being pared very close; which will provoke and stir up the womb, so that it will thrust forth the Child. The Oyntment is to be made as followeth.

Take the fat of a Goose and Capon, of each two ounces, well washed in Mugwort water,

water, Hogs grease one ounce, the Mucilage of Lin seed and Quince seed extracted, with the distilled water of Savin or Mugwort, of each six drams, oyl of Caster one ounce, Labdanum one dram and a half, mix them well together, and anoint the foresaid parts therewith, and anoint the Navel with the Gall of a Hen, and oyl of Amber mixt together in equal parts.

The Midwife must still encourage the Mother, and give her something to comfort her Spirits, as the Confection of Alkermes, de Hyacintho, &c.

And also let her take the Glister following. Take Mallows, Mercury, Fetherfew, of each one handfull, Mugwort, Dittany, Birthwort, of each half a handfull, Lavender flowers two drams, Fenigreek and Linseed, of each half an ounce, Sena six drams, boil them altogether in three pints of water to the consumption of half, then strain it, and dissolve therein Diaphenicon and Heirapicra simple, of each two drams, oyl of Rue and Camomil, of each one ounce and a half, and make a Glister thereof.

A drink to cause easie Delivery.

Take the bark of Cassia half an ounce,
red

red Cicers half a handfull, round Birthwort, Dittany, of each one dram, Hermo-
dactils, Sena, of each one dram, Lavender
flowers two scruples, boil them in six ounces
or in half a pint of the distilled water of Pars-
ley and Mugwort to the consumption of
half, then strain it, and add to the strained
Liquor, the powder of Cinamon half a dram,
Saffron six grains, mix them together and
make a potion thereof, which must be taken
when in extremity.

Or, Take Troches of Myrrh, Cinamon,
of each half a dram, Saffron 15. grains, be-
ing mixed together, drink it all at once in
a Glas of the best Wine.

Or, Drink first, from 15. grains to two
scruples of oyl of Amber, dropped first in
Sugar, and then dissolved in four ounces of
the distilled water of Mugwort.

Or, Take extract of Saffron, from six
grains to ten, in Wine or Broath.

Another.

Take the seeds of Lavender one dram,
Plantain and Endive seeds, of each half a
dram, Pepper one scruple, all in fine pow-
der, with the water of Honey-suckles and
Endive, make it up into a potion.

Or, Take Borax one dram, Cinamon two scruples, Saffron seven grains, make all into fine powder, and drink it in six ounces of Mugwort water. Or take four or five drops of oyl of Cinamon in the fore-said manner:

Another.

Take Myrrh, Bay berries, the dried Liver of Eles, of each one dram, beat them all into powder, and give it at twice in hot Sack. With this very Medicine I have helped many, when they have been in Labour four or five dayes in great misery, and so weak, that they have been accounted as it were dead; which by taking of this have been with ease delivered in less then one hour. I have given this very receipt to many Midwives, who have gained great credit thereby some years past.

Or, Take the distilled water of Pennyroyall and white Lillies, of each one ounce and a half, Saffron 20. grains, syrup of Marsh-mallows two ounces, mix it together, and give it warm to drink.

Or, Take Missetoe of the Pear-tree one dram and a half, Mummy 15. grains, give it in hot Sack, or in Mace Ale. Or take the

the yelks of new laid Eggs, make them into a Past, with the powder of Nutmegs; being baked, eat thereof.

Where women are in very great pain and cannot be delivered, take the Distilled water of Cabbage or Colewort leaves, being made hot, dip therein a linnen cloth, and let the scent thereof go into their Nostrils, and give them a good draught thereof, mixed with one dram of the powder of Harts horn, not burnt.

When women are deprived of their Labour, and become exceeding faint, take white Amber and strew upon hot coles (made of wood) and set a Funnel thereon, and let them receive the smoak thereof both into their Mouths and Nostrils, and give them to drink some reviving Cordial, such as followeth, &c.

Take the distilled water of Balm, Cowslips, of each two ounces, spirit of Lavender, Bezoar water, of each one ounce, syrup of Violets and Clovegilliflowers, of each one ounce and a half, Alkermes two scruples, oyl of Vitriol five or six drops, mix all these together, and make a Julip thereof, of which take one or two spoonfulls at a time when more then ordinary ill or fainty: with this very Julip (adding thereunto some spirit of

of Castor, and by applying a Plaister of Galbanum to the Navell, I cured a Seamans wife in the City of *Bristol*, who just after her being brought to bed, had Convulsion fits, strange cold sweats, and wholly deprived of her speech for the space of twelve hours.

Some give to women that cannot be delivered, (unknown to them) Bitches milk or a good draught of a womans milk, or take the roots of Solomons seal, beat them very small, and apply them warm to the secret parts, by which means they will be delivered,

Or, Take of the herb called Beefoot, being boiled in red Wine, rub the soles of the Feet therewith: After which divide the Wine in equal parts, and put it into two Tubs, and then let them in each Tub set one foot, as hot as it may be suffered, and drink a good draught of her husbands Urine, and as soon as the birth approaches, let them draw forth their feet.

Or, Take the seeds of Plantain, Endive and Lavender, of each two scruples, Borax and Troches of Myrrh, of each ten grains, Castor one scruple, being all made in fine powder, with white Wine, Mugwort, and Bugloss water, of each two ounces,

ounces, mix them all together, and drink
it off.

*An Oyntment of wonderfull vertue to cause
women to be delivered.*

Take Oyl of white Lillies, Ducks fat,
of each one ounce, Saffron two scruples,
Musk four grains, mix them all together,
and anoint the secret parts therewith.

Or, Take Myrrh, Castor, Galbanum, of
each two drams, Civit six grains, mix them
all together, and with a sufficient quantity
of a Bulls Gall, make it up into Balls; then
put about the quantity of one dram thereof
upon hot coals, and through a Funnel let
the fume go up into the privy passage.

Another.

Take Galbanum, Frankincense, Myrrh,
Madder, Brimstone, Opoponax, of each a
like quantity, and make it up into Balls, and
let the fume go up as aforesaid.

Or, Dip wool in the juice of Rue, and put
it up warm.

The roots of Sowbread, and the seeds of
Stavesacre, and round Birthwort powdered,
of each a like quantity, made moist with
Oyl

Oyl of Lillies, and put up into the secret parts, provokes speedy delivery: But be sure to attempt none of the forementioned remedies, till the Midwife is assured that the woman is in labour.

CHAP. XXIII.

How to help Women when their After-birth proceeds first.

IF the after-birth happens to come foremost, the best way to help them will be forthwith to deliver them, because most commonly there follows a flux of blood; for the orifices of the Veins are opened, which are spread in the sides of the womb, and so there meet with the Vessels of the after-birth; and when the womb doth force it self to put forth the Child, then it doth not only thrust forth the blood that is contained therein, but that which is drawn thither either by heat, or pain. Besides, when the Child is inclosed in the womb, and the orifice thereof stopped with the after-birth, then it cannot breath any longer by its Mothers arteries, and so for want of help will forthwith be suffocated or choaked, and
swallowed

swallowed up in the blood that is contained in the womb, and that issueth from the veins which are open therein.

Before the least attempt shall be made, there must be observed two things; the first is, whether the after-birth be come forth little, or very much; if it be but little, (when the Mother shall be conveniently placed) it must be put back again, with as great care as may be possible; and if the hand of the Child proceed first, let it be placed exactly in the passage thereby to help the natural birth; but if you find that the Childs head cannot well be brought forward, or that the Child and the Mother are both together become weak, and seeing that the labour will be long, then without doubt the surest way will be to search for the feet, and to take it forth gently by them.

The other thing to be observed is, that if the after-birth be much come forth, and that it cannot with ease be put back again, as well by reason of the bigness thereof, as also of the flux of blood that often accompanies it; and likewise the Child following it close, staying only to come into the world, then the after-birth must be taken away quite; and when it is come forth, it must be laid aside, without cutting off the string

string that is fastned to it; for being guided by the string the Child may be easily found. Whether alive or dead must be drawn forth by the legs, with as much dexterity as possible.

Sometimes it happens that a part of the after-birth, as also the membrane, which contains the waters, doth shew it self like to a skin, and comes forth oftentimes the length of half a foot, which happens to such women as have the skin wherein the waters are contained, swelling forth the bigness of a fist or more; which breaking out of their own accord, leaves the skin hanging forth, and yet the Child not following it, which coming to pass, must not be violently pulled away; because the after-birth (many times) is not compleatly loosned from the sides of the womb, so that in drawing that you shall also draw the after-birth; and so likewise the womb, or part thereof, which oftentimes brings women into violent pains, faintings, and many times to their Graves.

So whensoever such accidents happen, it must not be pulled away, but rather with great care be put in again; or else put in your hand between that and the neck of the womb, that you may find the Childs feet,

feet, and so draw it forth as afore directed.

And above all things let not the Midwife presume to force the woman to labour before her due time; for in so doing, her strength will be spent to no purpose, and none left to help in time of need.

CHAP. XXIV.

The various forms of the Childs proceeding forth of the Wombe, in 17. Copper Cuts: and what the Midwife ought to observe therein.

WHen the head shall proceed first; and the rest of the body in due order, according to the first figure it may be termed a natural birth.

1. When it shall happen that the Child is of a large growth, and the head stick in coming forth of the womb, then must the Midwife anoint her hand with some convenient Oyles, and so with great care enlarge the Passage, that the issue may be the more facile: The like ought to be observed when she bears two Children, &c.

2. But when it shall come to Pass that the

the Child shall not naturally proceed, then must the Midwife do her best indeavours with all care and diligence imaginable to turn the Child, so that it may again be reduced to a natural birth.

As for example, oftentimes it happeneth that the Child proceeds with the legs, and both arms, and hands downward, close to the sides, first, according to the second figure: In such cases the Midwife must with care and tenderness by degrees take forth the Child, keeping the legs and hands close together: Notwithstanding it were much better (if with safety it might be done) that the legs should be turned upwards again by the belly, so that the head might fall downward by the back part of the womb, so that naturally it might come forth, as in the first.

3. Sometimes the Child proceedeth with both feet first, the hands being lifted up above the head, and that is most dangerous, according to the third figure: when such accidents happen the Midwife must use all means possible to turn the Childs head downward, as in the first figure; but if that cannot be accomplished, then receive the feet as they come forth, and bind them together with some fine linnen cloth, and so by degrees

degrees loosen and diligently take forth the Child; but this way is somewhat dangerous.

4. Sometimes the Child proceeds forth with only one foot, the other mounted upward, according to the fourth figure: And in such cases the Midwife must lay the woman upon her back, holding up her thighs and belly, so that her head must be lowermost, then with her hand return back again the foot, so come forth, and cause the woman to stir her self; by which stirring the Child may be turned the right way, according to the first figure; But if it so happen notwithstanding all this, that the Child cannot be turned, then let the Midwife gently take forth the other leg; but withall let her be exceeding carefull, that she do not remove or put out of their place the two hands of the Child, hanging down towards the feet.

5. Sometimes it happeneth, that the side of the Child proceeds first, according to the fifth figure, then ought the Midwife likewise to use all diligent care, so that it may again be turned to its natural shape, and so if possible bring forth,

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6. Sometimes it cometh to pass that the Childs feet proceed first, the legs being spread abroad according to the sixth figure: In such cases it is the Midwives duty to joyn them together, and so with great care take forth the Child, having still a regard to the hands, as afore directed.

7. But if it happen to proceed with one or both the knees first, according to the seventh figure, then must the Midwife endeavour to put up the Child again, untill such time the legs and feet shall in a right posture come forth, and then let her do as afore directed.

8. When it cometh to pass that the Child proceeds headlong, with one of its hands first, according to the eighth figure, then let the Child by no means proceed any further; but let the Midwife, being very carefull, put in her hand, and gently by the shoulders put up the Child again, so that the hand thereof may be settled in the right place; by which means the Child may come forth naturally, according to the first figure; But if the hand thereof cannot be brought again to the right place, then cause the woman to lie upright, with her thighs

and

and belly upwards and her head downwards; by which means it may be brought to pass.

9. But when the Child shall proceed with both its hands first, according to the ninth figure, then must the Midwife (as aforementioned) by the shoulders thrust it back again, untill such time as the hands become close to the sides; in which order it be brought forth.

10. Sometimes the Child happeneth to proceed backward, according to the tenth figure, then must the Midwife gently turn it again, untill such time as the legs and feet come forward, and if it might be with any convenience, it were far better that the head should come forward, and the rest of the body in due order.

11. But when ever it shall happen that the Child shall proceed with both hands and feet together first, according to the eleventh figure, then must the Midwife with diligent and great care take the Child by the head, turning the legs upward, and so take it forth.

12. When the Child proceeds forth with the shoulders first, according to the

twelfth figure, then must the Midwife by degrees carefully put it back by the shoulders, and cause the head to come forth first.

13. And when it happeneth that the Childs breast shall proceed first, and the hands and legs stay behind, according to the thirteenth figure, then must the Midwife take it either by the feet or by the head, which may be thought most convenient to be brought forward, turning the rest upward; and so take the Child forth.

14. But sometimes it cometh to pass that the woman hath two Children at one time, and that both proceed together with their heads first, according to the fourteenth figure, then must the Midwife take forth one and then the other; and let her have a special care that neither of them slip back, &c.

15. But when it hapneth that both the Children shall proceed forth at once with their feet first, according to the fifteenth figure, then must the Midwife be very careful, first to take forth one and then the other; as aforesaid.

16. It cannot be always exactly known, whether

whether a woman bears two Children, though she be in Labour, so there ought to be the more care taken; for not long since a friend of mine brought forth two Children; but as soon as she was delivered of the first, the Midwife not in the least thinking there was another, was just ready to draw forth the after-birth; but was accidentally prevented by a skilfull woman that stood by, who saw another offer it self, which by the help of the Midwife, came forth naturally; but when it shall so fall out that the head of one shall proceed and the feet of the other, according to the sixteenth figure, then shall the Midwife with great care take forth that which is most near, and if that come with the feet forward, put the others head a little aside, and when that is brought forth, presently set the head of the other right against the Passage; and encourage the woman to be delivered, which will with much ease be done, seeing that the first hath prepared the way. And if it shall happen in the delivery of the first by the feet, the second should be removed, then must the Midwife look after the feet and take it forth as she did the former, and when the head of the first shall be very forward, then thrust

back the feet of the second, to give
the others head, that it may come
ly. Much more might be said in the
cular, which for brevity sake is at
omitted.

The figures of the various birth
as followeth.

CH

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to give way to
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id in this parti-
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as births are

CHAP.

The
Figure of the Child
turning itself to the
birth.



Place
This table of figures
between the . 134. and
. 135. pages.



CHAP. XXV.

*The most certain signs of dead Births, and
how to expell the same.*

THe signs of a Child dead in the womb, are as followeth, *viz.* When the motion thereof ceaseth, which the Mother did feel, or the Midwife perceive by her hand laid thereon; or by warm and strengthening things, which did commonly awaken and stir up the powers thereof, when they were like to a slumber, or as it were stupified; also the Mother perceives a greater sense of weight, with which and the pain of the belly, they are much troubled: When they turn from one side to the other, they find the Child to roul from one side to another like a Stone; the lower part of their bellies feel extreme cold, their eyes become hollow and troubled, their face and lips very pale, their extreme parts appear cold, and of a swarthy leaden colour, their dugs become very loose and flabby, and at last when the Child begins to putrifie, fetid or stinking moisture flows from the womb, like blood and water; their bellies are puffed up with vapours, their breath begins to

stink, and a filthy smell proceeds from their whole body. If the after-birth be excluded before the Child, it is an infallible token that the Child is dead in the womb, and the more of these signs appear at one time, the more certain it is that the Child is dead: Whereupon follow dangerous symptoms, (if not timely prevented) as violent Feavers, faintings, swoonings, and dead sleeps, Convulsions, &c. and oftentimes death it self.

The Cure principally consists in the drawing forth of the Child; for seeing the great danger that attends the Mother, so long as the dead Child remains within the womb, therefore as soon as ever by the signs aforesaid may certainly be collected the Child is dead, make all haste imaginable to force it out, which may be done with the Medicines directed in the Chapter *Of difficult and hard Labour*; or with the Medicaments more strong, which are as followeth.

Take Oyl of Amber 15 grains, Oyl of Cinamon two drops, Extract of Saffron three grains, Borax one scruple, mix them all together, and give it in four ounces of Mugwort or Savin-water.

With this very Medicine I have done wonders,

wonders, (through Gods blessing) not only in this particular, but in many others: For it will certainly bring forth the Child, whether dead or alive; it will also provoke the Courses, being never so much stopped, purging first with my *Cathartique* and *Diuretique Pills*; and will also help the Mole, &c.

Or, Take Troches of Myrrh, Castor, round Birthworth, and the leaves of Savin dried, of each one dram, Cinamon, Saffron, of each half a dram, Borax two drams, mix all into fine powder, and give one dram at a time in Savin-water.

Or, Take Garmander one handfull, Borax one dram, Saffron one scruple, boyl it in two quarts of strong Ale or Wine, and drink thereof a good draught hot.

Or, Take Myrrh, roots of Asarum, Cinamon, Saffron, of each half a dram, Borax, Savin, Dittany of Crete, of each one dram, make them all in fine powder, of which take one dram at a time, with four ounces of Savin-water.

Or, Take round Birthwort, long Pepper, Myrrh, of each one dram, Borax two drams; being reduced to fine powder, make it up in Pills with the Spirit of Saffron, and give one dram thereof at a time.

Or,

Or, Take Rue dried to powder three drams, Myrrh two drams, Asa fetida half a dram, Saffron one scruple, beat them to powder, and give at a time one dram and a half, in Wine or Water wherein Savin hath been boyled.

Or, Take Figs, Penyroyal, Fenugreek, of each a like quantity, boyl them in water, and give thereof a good draught, repeating it as need shall require; for this will increase slipperiness in the secret parts.

Or, Take Galbanum one dram, Goats-milk two ounces, dissolve the Galbanum therein, and give it to drink. A draught of the milk of another woman, is good also to expell the dead Child.

Or, Take Diatessaron half an ounce, in White-wine, and it will expell the dead birth.

Just after they have taken any of the forementioned Medicines, let the lower-parts be well bathed with the following fomentation.

Take Marsh-Mallows, Lilly-roots, leaves of Mallows, Mugwort, Violets, Linseed and Fenugreek, with the flowers of Camomil and Melilot, Broom-flowers, round Birthwort, Briony roots, &c. let them be cut and bruised; then boyl them

in a sufficient quantity of water, and bath the secret parts therewith.

Or, Take Water-mint, Mugwort, Southernwood, of each one handfull, Madder two ounces and a half, Fenugreek, Camomil, Horehound, of each three ounces, Asphaltus one ounce, boyl them all together in water, and let her be bathed therein.

Then take Ducks and Hens fat, of each half an ounce, the oyl of Dill-seed four ounces, mix them together, and anoint the head therewith as soon as she comes out of the bath: Then take one dram and a half of the powder of Date-stones, Saffron half a dram, mix them together with the best White-wine, and presently after her head is anointed, drink it off.

There are also for the same purpose certain Pessaries, &c.

Take the gum Opoponax, and make thereof a Pessary the length and bigness of a finger, and put it up into the womb, which with Gods blessing will expell the dead Child.

Another.

Take woollen cloath, of which make a Pessary of the length and bigness as aforesaid,

said, which dip it in the juice of Rue, wherein is dissolved a small quantity of Scammony, and put it up into the secret parts.

Or, Take Myrrh, Coloquintida, Birthwort, Orris root, black Hellebor, of each one dram, Galbanum, Opoponax, of each half a dram, mix them all together, and with Oxe gall make a Pessary, and put it up into the secret parts as before directed.

And if need require, make use of the following Fumes, which with the rest are certainly of most wonderfull virtue.

Take the dung or hoofs of an Ass, being put upon coals, let the fume thereof through a Funnel be conveyed up into the secret parts.

Or, Take Pidgeons dung, Madder, Myrrh, Opoponax, Galbanum, Brimstone, Castor, the skin of an Adder, being all beaten together, and make them into Balls about the bigness of a Nut; then put them on coals, and let the fume thereof go up into the secret parts.

Or, Take Brimstone, Galbanum, Opoponax, Incense, mix them well together with an Oxe gall, and do as aforesaid.

Or, Take Myrrh half an ounce, Castor, Cinamon, Galbanum, of each two drams, beat

beat all these together, and with an Oxe gall make it into Balls; being put upon coals, let the fume (through a Funnel) be conveyed up into the womb, by which vapour the dead Child will be brought forth, and the inflation and suffocation of blood expelled.

But when it so falleth out, that none of these Medicines shall take effect, there are several other wayes, but more severe and violent; as the Crochet, Hooks, Tongs, and other Instruments made for the same purpose. But seeing such remedies are most commonly made use of by men, called to women in such a deplorable state, I shall here omit to make any farther mention of them, wishing with all my soul, there may be no more occasion in that particular.

It may be supposed, that whatsoever Medicine will expell or drive forth the quick and the dead birth, will also expell the after-birth; but for curiosity sake, I will set down some of the most principal for the latter, in a Chapter by themselves.

C H A P. XXVI

How to bring away the after-birth.

IN natural birth, frequently the after-birth is presently cast forth after the Child; But sometimes it is kept in the womb, by which the Mother is in great danger of her life.

The inward causes of this retention are, the over thickness of the Coats and their too great compactness; by which means they cleave more firm to the sides of the womb, they being swelled through the flowing together of humors, which are stirred up in hard Labour; weakness of the Mother is caused by hard travell, so that she wants strength to cast forth the after-birth; and the closing up of the womb after the Child is brought away.

But the outward causes are, the cold air, by force whereof the after-birth is repulsed, and the very mouth of the womb stopped. Certain smells by which the womb may be inticed upwards, some grievous passion of the mind, as fear or sudden terror, forwardness of the woman which will not abide in such a posture, nor use such endeavours which

which are necessary to this kind of work; the over great weight of the Child, by which the Navell-string is broke upwards, and the after-birth left within; sometimes the error of a Midwife which hath not good experience, so cuts the Navell-string too soon, or holds it not fast in her left hand as she ought to do; for if she lets it slip, it forthwith draws back into the womb, and there is hid with the after-birth, &c.

As touching the cure. Take the Chymical oyl of Juniper 30. or 40. drops, the extract of Saffron five grains, dissolve it in white Wine or Sack, first dropping the Oyl upon a piece of hard Sugar, and give it the woman to drink with Broath, &c.

Take the powder of round Birthwort, Dittany, of each two scruples, Myrrh one dram, Gentian half a dram, Castor, Assa-fetida, Saffron, of each one scruple, make it up into a Mass, with the juice of Savin and Mercury, (I mean the herb so called) then adde thereto two drams of Alkermes, and mix it well together, take thereof from half a dram to two scruples, either in Pills or how you please.

You may mix with the foresaid dose half a dram of the pills of Cochiae, which will
 stir

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stir up the expulsive faculty of the belly,
and likewise of the womb.

You must also provoke them to sneeze
with the powder made as followeth.

Take white Hellebor, Ginger, black
Pepper, Castor, Cinamon, of each half a
dram, and let them snuff a grain at a time
up into each nostril, and when they are ready
to sneeze, let them stop their noses and
mouths with their hands, that the breath
may not go forth all at once, so that it
may the more violently press down-
wards.

Some highly commend the Stones of a
gelded Colt, cut in small pieces and dried
in an Oven; which being beat into fine
powder, give thereof one dram, or four
scruples, with the broath of a Puller;
if need require, repeat it two or three
times.

I know the Stones of a Boar thus dried
will certainly do it; besides that, it will
cause conception, with the help of a man,
being mixed and made into an Electuary
with some other Specificques, and taken at
certain times.

The Oyntment called Basilicon, put up
into the womb in form of a Pessary, is of
excellent use, for it mollifieth the parts,
and

and draweth forth the after-birth with much ease.

There may also be used some of the fumes, &c. prescribed in the Chapter of dead births.

The better sort of people may instead thereof make use of fumes made with Amber, Frankincense, Nutmegs, Musk, Ambergrease, &c. which have wonderfull power to open the passages of the womb, and to expell the after-birth; but the scent thereof must be kept from the nostrils.

The Decoction made as followeth, is also very good.

Take Vineger of Roses about five or six quarts, the berries and leaves of the Bay-tree, of each three or four handfull, one Rose-cake cut in small pieces, Myrrh, long and round Birthwort, of each one ounce, boil all together, and let them bath therewith from the groin down to the feet, for a pretty while together; by the use of which the womb hath opened of its own accord, and the after-birth fallen away.

Or, Take the juice of Fetherfew and Lovage, and mix it with Renish or white Wine, and drink a good draught thereof hot.

The juices of Rue and sweet Marjoram
L will

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will effect the same, drunk as aforesaid.

Hemp-seed boiled in milk and given them
to drink is also good.

Or, Take one dram of the powder of
Cumin-seed, and give it in Broath.

Or, Take Missetoe dried, beat it to powder, and give thereof one dram and a half, or two drams, in Broath or Sack.

When the after-birth will not follow, and the flux of blood return, take stinging Nettles and Garlick, of each a small quantity, being beaten well together, apply it to the little finger on the left hand, till such time the after-birth proceed : And as soon as there is discerned any part of the after-birth to appear, let the Midwife receive it carefully, loosning by degrees for fear it break : How ever let her keep that part she hath in her hand, not straining of it at all, neither let it slip back again ; and let the woman be caused to sneese with the foresaid powder, &c. but if it still remaineth and will not come away, then it must be loosned by degrees and with great care, twisting of it as it were from one side to the other, till it is brought forth ; but be sure to use no violence in moving thereof, for fear you move the womb out of its place, by which means, many to my own
know-

knowledge have undergone much sorrow for along time, yet at last cured.

Oftentimes it falls out that women (especially) in the cases aforesaid, become exceeding weak and fainty: And therefore it would not be amiss that they have ready by them some comfortable Cordials, as afore prescribed, or else the Confection of Alkermes, de Hyacintho, or Gascoin's powder, or Diascordium, red Coral, Alkermes, of each a like, mixt together, and take the quantity of a Nutmeg at a time, which will strengthen and revive the spirits,

Or, Take the old conserve of Roses, the Electuary of Sasaphras, Diascordium and syrup of Clove-Gilliflowers, of each a like quantity, mix them all together, and take as much as a Nutmeg at a time, when ill or fainty.

Or, Take Conserve of Bugloss, red Roses, Borage, of each one ounce, Conserve of Rosemary flowers half an ounce, Confection of Alkermes de Hyacintho, of each one dram and a half, powder of Lætificans half a dram, with the syrup of Citrons make it into an Electuary, which take as aforesaid.

Diacinamomi, tincture of Coral and *Diacorallion*, are of excellent virtue to comfort

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the heart, &c. but take them not if the bo-
dy be much bound.

But such as cannot attain to these Me-
dicines, &c. must be satisfied with burnt
Sack, Mace-Ale, and such comfortable
things, &c.

C H A P. XXVII.

*How to help the immoderate flux of Child-
bed purgations,*

THe causes of this immoderate flux are,
the over-much opening of the Vessels,
or their being broken in hard Labour, or the
violent drawing forth of the after-birth, or
a more than ordinary quantity of blood,
which hath been collected in the Veins of
the womb, during the whole course of the
womans being with Child, or the sharp-
ness and thinness of the said blood, which
doth too much open the mouths of the
Veins, and so provoke nature to excre-
tion, &c.

All great fluxes of blood are exceeding
dangerous; blood being the treasure of life,
and the immoderate flux of Child-bed pur-
gations is more dangerous then the rest;
because

because of the Travell which goes before and weakens the patient; but the danger is more or less, according to the greater or less quantity of blood that comes away, according to *Hippocrates*, who saith, if Convulsions or Swooning happens to a woman upon her feminine purgations, it is an evil sign.

As concerning the Cure of this immoderate flux of blood. In the first place, the violent motion of the blood is to be checked by thickning diet, as by Jellies, Panadaes, Rice, Starch, with Calves foot Broath, Quinces and Pears, (especially Wardens) rotted, flesh sprinkled with the juice of Pomgranats.

Let her eat plentifully, but little at a time, by which means, the heat and spirit which is in the womb and assists to expulsion, are called away to her stomach, and so strength is restored.

Let her drink be water, wherein Gold or Iron hath been quenched, or Mastick boiled therein: Cupping glasses fastned to the short ribs are not unprofitable: It is good to bath her hands in hot Wine, in which Venice Treacle or Alkermes hath been dissolved.

Or, Take red Rose-water, Plantain and

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Orange-flower water, of each one ounce, syrup of Coral or syrup of red Roses one ounce and a half, Sal Prunella one dram, Dragons blood ten grains, make all into a potion, and drink it at once or twice.

If the flux still remain, take fine Bole, red Coral, Pearls prepared, of each one dram, of the Blood-stone four scruples, Grains of Sumach, Plantain-feed, Coriander seed prepared, of each two scruples, mix all and make them into fine powder, of which take one dram at a time in water wherein is boiled Shepherds-purse and Knotgrass, made sweet with syrup of Quinces.

Or, Take old Conserve of red Roses one ounce, Conserve of the roots of Comfrey and Quinces candied, of each half an ounce, Diamargarit. Frigidum, Troches of Amber, of each one scruple, Dragons-blood two scruples, fine Bole one dram, with the syrup of dried red Roses, make thereof an Electuary, of which take one dram at a time in Plantain water.

Or, Take of the distilled water of Hogs-dong, four spoonfull at a time, three or four times, or give to the woman four or five grains of the Ashes of a Toad in the foresaid water, and it will prevail, when no other Medicine will take place, and will
stop

stop any other flux of blood, taken as aforesaid. With this very Medicine I have cured many, by giving it inwardly, and by blowing it up into the nostrils of such as have been as it were dead by bleeding at the nose, &c. and it is as safe as new milk, if it be well prepared.

Or, Take the roots of Filipendula two ounces, made into very fine powder, and take one dram thereof in the yelk of an Egg every day.

Or, Take Conserve of Comfry and red Roses, of each one ounce and a half, fine Bole and Troches of Amber, of each one dram and a half, Coral prepared one dram, Conserve of Sloes one ounce, with the syrup of Coral or red Roses make thereof an Electuary, and take the quantity of a Chesnut, first and last, or at any time of the day.

Take the Bark of a Black-thorn, being dried beat it into fine powder, and with the syrup made of Black-berries make it into an Electuary, and keep it for use, and take thereof as aforesaid.

Or, Take 20. or 30. drops of the freshest of her own flowers, and give it her to drink in red Wine, or in the Broath of a Hen.

You may with a Sirringe inject the juices of Comfry and Plantain into the womb.

Or, Dissolve a small quantity of Gum-Dragon and Gum-Arabick in Plantain water, and inject it into the womb.

Or, Take Amber, Dragons-blood, Sealed earth, Pomgranat peels, fine Bole, Galls, red Rotes, Frankincense, Comfry roots, of each a like quantity, make them into very fine powder, and with the juice of Comfry make it into a Past, mixing therewith a little Cotton, and make a pessary thereof about the length of a womans finger, and put it up into the womb.

This doth not only stop the violent flux of blood, but also contracts the secret parts to the same narrowness as they were before the bringing forth of Children: Many more excellent secrets there are to this purpose, but cannot here be made mention of.

Or, Take fine Bole, Sealed earth, of each one ounce, Licharge of Gold or Silver half an ounce, make it into a Past with the whites of Eggs, being mixt well with Cotton, make a pessary thereof, and put it up into the womb.

Or,

Or, Take pure Soot from the Chimny (not mixed with any thing else) eight ounces, work it well together, with the strongest Vinegar, and apply it to the reins of the back. If it will not stick, mix therewith the white of an Egg.

The fomentation made as followeth, will be also very profitable.

Take Plantain, the tops of red Mastich, Solomons-seal, Cypress, Olive, Lentisch, of each one handfull, red Rose leaves two small handfulls, Mirtleberries one ounce and a half, Cypress-nuts in number six, Pomgranate-peels two small handfulls; boyl them all in water wherein Steel hath been quenched, and in Red-wine, of each a like quantity, then strain it, and bath the secret parts therewith luke-warm. And after the bathing, anoint the parts with the Oyntment called *Comitissa*, and the juice of Plantain, mixed well together.

The opening a vein in the arm is a present remedy, but it must be taken away at several times, and in all but a small quantity: But if coagulated blood do settle in the womb, and so cause pain and stretching therein, there must speedy means be used to bring it forth, lest coming thereby to putrifie, it transmit filthy vapours to the heart

heart and brain, and so cause a Feaver; therefore if she be strong enough, let her walk gently about the house, or stand upright for some time together, and sit upon the Chair as if she were going to Stool; and if this shall not be sufficient, the coagulated blood must be dissolved with a warm decoction of French Barley, and a small quantity of Oxymel, or honey of Roses, injected into the womb; but in this you must go carefully to work, and take heed you provoke not again the flux of blood.

CHAP. XXVIII.

How to help the suppression of Child-bed purgations.

IT is well known, that women newly delivered are subject to many accidents, by the over-much flowing of their Courses; but if they are suppressed or staid, they are then subject to many more pernicious and dangerous chances.

For these after-purgations are purgers of evil humours, which have been gathered into the body during the nine moneths they went with Child; for the Infant drawing

to its self the most sweet and purest part of the blood, leaves that which is the very worst, which if the woman had not been with Child, would have been cast forth every moneth; and if the monthly Courses be but stopt, it doth bring many inconveniences to the woman, but much more the obstructions of Child-bed purgations.

The Causes of suppression are of two sorts, either inward, or outward; the outward causes are sadness, grief, apprehensions of some evil news, fear, and such like passions of the mind; cold, which closeth up the veins of the womb, bad diet, and drinking of cold drink, &c.

As touching the inward causes, it sometimes falls out, that the Ulcers which happen by reason of a tedious and troublesome delivery, do cause swellings, inflammations, &c. which contract the sides of the womb, and closeth up the orifice of the veins, from whence proceeds the suppression of Child-bed purgations; also the over-much quantity of thick and gross blood, the womb being over-much wearied and troubled in delivery, the strength thereof being lost, is not able to free it self of the blood whereof it is full.

The whole Cure of this deadly distemper, chiefly consists in the provocation of these purgations, which must be done by such Medicines as provoke the course of blood downwards, and open the vessels of the womb. And in the first place, make use of the Glister made as followeth.

Take Water-lillies, Marsh-mallow roots, of each one ounce, long and round Birchwort, of each three drams, Mercury, the leaves of Marsh-mallows, Mallows, Pellitory of the wall, of each one handfull, flowers of Camomil and Elder, of each two small handfulls, Fenugreek and Linseed, of each half an ounce; boyl all to a pint, and in the strained liquor dissolve Oyl of Lillies and Dill, of each one ounce, Hiera simplex half an ounce, the Oyntment of Sowbread one dram, make it all into a Glister.

If it proceed from any inflammation or violent heat, then make use of such Medicines as do moderately cool; as Apozemes made with the leaves and roots of Couch-grass, Agrimony, Maiden-hair, Succory, Burnet, Endive, Hops, roots of Parsley; Violet flowers, with the Syrups of Maiden-hair, and the five opening roots, make thereof a drink; and apply to the belly, below the
navell,

navell, and to the privy parts, the following fomentation.

Take the roots of round and long Birth-wort, the roots of Marsh-mallows, Briony, Angelica, and Lillies, of each one ounce, Calaminth, Savin, Mugwort, Penyroyal, Mercury, of each one handfull, Fenugreek and Linseed, of each one ounce, flowers of Elder, Melilot, Camomil, Tansie, of each a small handfull; cut and bruise them, and put them into two bags, which boyl in Fountain-water, and apply them warm one after the other.

After the fomentation, anoint the afore-said parts with Oyl of Sesamum, sweet Almonds, and Lillies, adding thereto a small quantity of Saffron.

In such cases it will not be unnecessary to make use of some of the Medicines set down in the Chapter of hard Labour, &c.

Or, Drink the decoction of the five opening roots, Cinamon, red Vetches, with a small quantity of the best Saffron: Or take French-Barley one handfull, Liquorice half an ounce, Schenanth one dram and a half; boyl them all in one quart of water, to the consumption of half, and drink it at three times.

If there happen no great Feaver, take
some-

sometimes one dram of the Troches of Myrrh, in White-wine or Fennel-water.

For the weaker sort, take one dram of Schenanth, boyl it in Chick-broath, and give it to drink.

Seven or nine dayes after delivery, purge with one ounce and a half of Manna, dissolved in broath, or with the Infusion of Rhubarb, Agarick, or Senna; or with a laxative broath made with opening herbs and roots, adding thereto Senna.

Opening the Saphæna vein in the foot, is of wonderfull use; it will be also profitable to bind the thighs hard, and to rub the legs and thighs, especially on the inside; or apply Cupping-glasses to the aforesaid parts, or else to the groins or hips.

If a Feaver be caused by suppression of Child-bed purgations, open a vein in the arm.

CHAP. XXIX.

How to help the violent Gripings, commonly called After-pains, &c.

AS soon as women are delivered of their birth and after-birth, they are oftentimes

times taken with great pains in the belly, which are so violent, that they think their bellies to be rent and cut asunder, and differ much from other that are wont to afflict the belly.

The principal causes of these pains are, the plenty of blood, its thickness, sharpness, and narrowness of the vessels; for the veins of the womb having for nine moneths forborn their usual evacuation of blood, and the blood being gathered in great quantity, and by its retention become very thick and sharp, while it goes through the narrow passages it causeth pains, which return by fits as often as the womb endeavours a new expulsion thereof, which being over, they cease till such time as other blood doth seek its way forth; sometimes these gripings are caused by wind got into the womb, though but seldom.

Whatsoever the cause of these pains are, they ought to be asswaged, and the woman to be freed thereof as soon as possible; which may be done as followeth.

Give her to drink Oyl of sweet Almonds three ounces, Syrup of Violets one ounce and a half, Hypocrift two ounces, mixed all together. Or first of all let her belly be gently swathed, that the womb may be settled,

settled, so that it fall not forth, as oftentimes it happeneth, by reason of the sudden evacuation.

Or, Take Chicken-broath, boyl therein sweet Marjoram, Parsley roots, and Galin-gal, and give it the woman to drink.

Or, Take Cardus-water two ounces, Spirit of Mint half an ounce, administer it as aforesaid.

Or, Take of the best Aqua vitæ, the distilled water of Camomil, of each one pint, Bay-berries and Juniper-berries grossly beaten, of each two ounces, put them all together in a glass well stopped, and set it in the Sun, or near a fire, the space of 40 dayes, shaking it once every day, then strain it, and keep it for use; for it is not only good against the after-pains, but also to expell wind, and will help the Griping of the Guts, &c. Take thereof one or two spoonfulls at a time.

Or, Take Carrot-seed in fine powder, one dram and a half, White-wine three ounces, mix them together, and give it warm twice a day.

Or, Take Cinamon, Nutmeg, Anniseed, (being all in powder) of each twenty grains, give it in White-wine; or give to her one scruple of the Oyl of Nutmegs in broath.

Or,

Or, Take Nutmeg one dram and a half, Dates and Peach kernels, of each half a dram, Anniseed one dram, Cinamon two scruples, Saffron ten grains, Diamargaritum Calidum two drams, make them all into very fine powder, and give thereof two drams in White-wine twice or thrice a day, especially if the pains are great.

Or, Take Peach kernels, Nutmeg, of each two scruples, the root of great Comfry dryed one dram, Amber half a dram, Ambergrease ten grains, make all into fine powder, and take a dram thereof in White-wine; but if Feaverish, in Broath.

Or, Take sweet Almonds, Comfry dryed, Peach kernels, of each one dram, the jaw-bone of a Pike, Amber, of each half a dram, Cinamon, Nutmeg, of each two scruples, Ambergrease four grains, leaves of Gold in number seven, make it all into powder, and take thereof one dram at a time in an Egg, or in the broath of a Pullet.

Or, Take the yelk of one Egg, Cinamon-water one spoonfull, Ambergrease two grains.

Or, Boyl in Pullet-broath or Beer, Camomil flowers and Mugwort, and drink often thereof; or let her ordinary drink be

the decoction of Mugwort, with a small quantity of Cinamon.

If the gripings be caused by sharp and cholerick humours, take muscilage of Quince-seed, drawn forth with Violet-water, half an ounce, Syrup of Violets, and Borrage, of each one ounce, water of Viperwort, Borrage, of each three ounces, mix them, and make thereof a Julip, to be taken at twice.

There may be also used outward Medicines, made as followeth.

Take Mallows, Marsh-mallows, Mugwort, Pellitory of the wall, Camomil, Melilot, and Linseed, boyl them all together in new Milk, and bath the belly and lower parts therewith, and apply the Herbs hot to the navell.

Anoint the belly with Oyl of Almonds, or Oyl of Walnuts; also with the Oyl of Rue, and Dill, &c.

Or, Take Calaminth, Mugwort, Bay-leaves, Wormwood, Balm, Camomil-flowers, of each one handfull, Carrot-seeds, Cummin and Caraway-seeds, of each one ounce, boyl them (being first bruised) in White-wine or Milk, and bath the belly and secret parts therewith.

Or, Take three or four Onions well boyled,

boyled, and beat them in a Mortar; then adde thereto Linseed, Cumminseed beaten, of each one handfull, Camomil-flowers one handfull and a half, so much Barley meal (with a small quantity of the water wherein the Onions were boyled) as shall be sufficient to make all into a Pultis; which spread upon a cloth, and apply it warm to the navell.

Or, Apply to the belly the warm skin of a Sheep, newly taken off; which will not only ease the violent pain, but will prevent the belly from being gathered into knots and wrinkles.

If the pains still continue, take the yelks of twelve Eggs, flower of Linseed two ounces, the powder of Fennel seed and Anniseed, Melilot and Camomil flowers, of each two drams, Calamint one dram and a half, with the Oyl of Dill; make thereof a Pultis, and apply it hot to the belly; which repeat as often as need shall require.

C H A P. XXX.

*How to help the hurts and excoriations which
happen in the secret parts through
Child-bearing.*

THough the Midwife in the natural birth shall use no violence in bringing the Child forth, yet many times do some bruises or other hurts happen in the secret parts of women, also Excoriations, Chaps and Clifts, &c. about the part called *Perinaum*, in respect so great a substance hath passed through so narrow a place; besides some women are more strait and close than others, either being exceeding young, or very old, or because they have made use of Medicines to make (for some principal end or other) those part more strait, and very narrow; also in some women the Child happens to be of a large growth, and so violates the parts.

For all such accidents, it is very proper at first to make use of Oyl of Roses, Saint-Johns-wort, beaten well together with new laid Eggs.

And if the sides of the secret parts are bruised, take Mallows, Marsh-mallows, of each

each one handfull, Featherfew half a handfull, red Roses, flowers of Melilot and Camomil, of each one handfull, put them up into bags, and boyl them in equal parts of Wine and Fountain-water.

Which fomentation apply only to the entrance and orifice of the womb, lest the ordinary courses be hindred; and apply the aforesaid Oyntment, without the whites of the Eggs, spread upon Cotton or fine Lint; but leave the passage of the womb open, both to give way to the purgations, and also vent to such vapours as proceed from thence.

For the Excoriations, and Chaps, Clifts, &c. Take white Wax one ounce, Oyl of sweet Almonds three ounces, melt them together, and anoint the parts therewith; and make Plaisters of the same, and apply them to the Excoriations and Chaps.

Moreover there often happens a rent or breach between the privy passage & the Fundament, that whensoever the woman makes water, she finds a great pain and pricking; therefore let her Nurse apply to that part two or three little linnen cloths, spread with the aforesaid Oyntment, that the Urine may be kept from touching thereof.

But if it shall so fall out, that the Chap or Clift be very large, then let there be applyed little bouldsters of Lint, dipt into the Oyntment made as followeth.

Take fresh Hogs-grease two ounces, oyl of the yelks of Eggs three drams, Venice Turpentine one dram, oyl of Saint-Johns-wort half an ounce, mix them all together, and keep it ready for use.

And after this Oyntment is applyed, lay thereon the Plaister made with Wax and Oyl of sweet Almonds, as before directed.

Sometimes through hard labour, &c. it happeneth, that the Privities and Fundament are brought into one, which is a very unfortunate accident; for when they come to be delivered again, it is most commonly cut open, otherwise they cannot be delivered.

As concerning the Cure, it must first of all be stitched up, in three or four places, afterwards put in linnen to fill up the privy part, and apply thereto some artificial Balsome, as Lucatello's, (if made right, none more proper) and upon that the following Plaister.

Take the roots of great Comfry two ounces, Mullein one handfull, boyl them
till

till they become soft ; then bruise them, and apply it as aforesaid.

Or, As soon as it is stitched up, apply to it Lint dipt in the following Balm, and upon that the Plaister called *Diacalcitros*.

Take Venice Turpentine two ounces and a half, Gum Elemni two ounces, Myrrh, Aloes, Dragons-blood, of each one dram, mix them all together, and make a Balm thereof, which keep for use ; which will also cure any green wound.

For the swellings of the secret parts ; in such cases, Take the after-birth as soon as it comes forth, and apply it to the aforesaid parts, pressing it close thereon, for a little time.

Or, Take Pidgeons dung, make it moist with White wine Vinegar ; being put into two bags, and made hot in a Frying-pan, apply them one after the other to the secret parts, till such time as the swellings abate.

Or, Take litharge of Silver half an ounce, Pomgranate-peels one ounce, beat them to powder, with the Oyl of Lillies of the Valley ; make an Oyntment thereof, which spread upon a linnen cloth, and apply it to the parts aforesaid,

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said, refreshing the same as need shall
require.

*To cure any Sores, Excoriations, Chaps,
Clifts, &c. in the privy parts,
caused by hard Labour.*

Take oyl of Violets, Roses, of each one
ounce, white Wax two drams, the whites of
two Eggs, beaten and mixed very well to-
gether ; then adde thereto Venice white
Lead half an ounce, Camphir one dram,
Opium two scruples, and make an Oynt-
ment thereof, with which anoint the secret
parts first and last.

CHAP. XXXI.

*How to help the Hemorrhoides, commonly
called the Piles.*

OF which there are two sorts : the one
inward, (and hid within the Funda-
ment) the other outward, and may plainly
be seen ; the cause thereof is from great
store of humours, which are gross and me-
lancholy, and oftentimes flegmatick and
choleric, which fills the said veins, and fall

fall down to the ends thereof; which humours not finding way to issue forth, do extend the veins, that sometimes they become as big as Pigeons Eggs, and very often more large.

With which many women as soon as they are delivered, are sorely vexed, by reason of the violent pain they have suffered,; for which may be two reasons given, the first is, that great striving and straining to bring forth the Child, causeth the blood to force it self into the said veins, and delateth them, the other is the stoppage of their natural courses, which being retained, the blood and humours which should have come forth, alter their course, and being driven into the veins of the Fundament, cause the Hemorrhoides.

The Hemorrhoids differ, according to the nature of the humour of which they are ingendred; some are white, soft, and not painfull, others are hard and painfull, especially if there be any hot humour mixed with the matter of them, which may be known by their redness;

But when they proceed of blood Choler, &c. being uneven and rough, like to a Mulberry, in Colour near to a deep dark Red, then they are exceeding painfull.

Women

Women are subject to them all, but especially after their delivery; but concerning such that are very big and become painful, which sort chiefly afflicts women in Child-bed, and bleed little or not at all; the cure of them consists in three things, the first in diet, the second in diverting of the humour, the third in evacuating that humour contained in it, which being accomplished the pain will forthwith cease.

Their diets must be Broaths, new laid Eggs, Gellies, Panadaes, things of light digestion, but not much flesh.

The humour must be diverted by letting of blood, first in the arm, and then in the foot, in the saphirna Vein: And lastly by applying Cupping glasses to the sides of the thighs, and that for two purposes, the first to bring down their natural purgation; which being stopped, may be the cause of the Hemorrhoids: The second to diminish the over-much quantity of blood in the Crural veins, which being emptied, will draw to them some part of that blood which flows to the Hemorrhoid Veins.

The third thing is to evacuate that blood which is settled in the foresaid Veins, which must be done by such Medicines as have power to resolve and digest, and withall to
abate

abate the pain, which are as followeth.

Take Mallows, Marsh-mallows, Pellitory of the wall, Mullein roots and all together, of each two handfull, Quince-seed one ounce, Barly made clean one handfull and a half, Bran three handfull, Fenugreek and Lin seed, of each three ounces, sweet Apples a little bruised in number twelve, the leaves of Fullers-Thistles, boil them all together in a sufficient quantity of water, add thereto flowers of Melilot, Camomill, Dill, of each one good handfull and a half, boil it to the consumption of the third part, then receive the fume thereof, or bath the fundament well with it, for the space of half an hour: After which apply the following Oyntment.

Take fresh Butter ten drams, oyl of Eggs half an ounce, the fat of Ducks three drams, the juice of Mullein and Plantain, of each two drams, beat it in a Leaden Mortar for the space of twelve hours.

Or, Take the yelk of an Egg, the Oyntment called Unguentum populneum one ounce, Linseed oyl half an ounce, *Galens* cooling Oyntment six drams, mix it and make an Unguent thereof, apply it to the fundament as aforesaid. If the pain be very great,

great, adde thereto one scruple of the best Opium.

To discuss the swelling, and to ease the pain, take Leeks and rost them under the Embers, being mixed with Butter, apply them Poulitise ways to the Fundament; or boil Leeks in new Milk, and apply them as aforesaid: or anoint the part with Balsom of Sulphur; for it will ease the pain, discuss the Tumor, and also cleanse the Ulcer.

A Plaister made of Milk, white Bread, oyl of Roses, yelks of Eggs and Saffron, will waste and dry them up.

Or, Take twelve red Snails without their shells, wood-lice 30. or 40. boil them for a small time in Linseed oyl, and make an Oyntment thereof, and anoint the Hemorrhoides therewith.

Or, Take 40. or 50. of the foresaid Lice, one small handfull of Chervill, boil them in Milk or oyl of Violets, then beat them together and make a Plaister therewith and apply it to the Fundament.

The body must be kept loose with Manna or Cassia, or with the lenitive Electuary, either of which may safely be taken, one ounce at a time in posset drink or Broath, &c.

Glisters

Glisters will not be unprofitable; for they will cause the excrements to come forth with more ease, which did before molest the part, by reason of their hardness and weight.

At last if need require, make use of the Fomentation made as followeth.

Take Mullein, Sopewort and Figwort, Chervill, boil them together in a sufficient quantity of water, of which take one pint, Cinamon, Salt, white Frankincense, of each half an ounce, boil them all together again to the consumption of the third part, and bath them with a Sponge: And take the powder of a burnt Shooe-sole, and strew upon the Hemorrhoids.

Or, Anoint them with the Oyntment called *Comitissa*, and the green Oyntment of Tobacco mixed together.

Or, Take Verdigreece in fine powder, Quick-silver, of each one dram, kill the Quick-silver in fasting spittle, and then beat them well together, mixing them with a small quantity of the red Oyntment, called *Unguentum Rubrum Desiccativum*, spread it on a cloth and apply it to the Fundament, the Mercury being well mortified it is very safe: with which I have cured many.

If none of these prevail, open them with

a Lancet, and so let out the corrupt blood, or apply Leeches unto them, but the former is more safe; because the Leeches suck and bring down as much blood to the part, as they draw forth. An Issue made in the thigh, may prove of excellent use in such cases.

CHAP. XXXII.

How to help the falling down of the Womb.

THe principal cause thereof may be that the Ligaments which should hold and fasten it, are relaxed or broken, which may proceed either from an inward or outward cause, the outward cause may happen from some fall or blow, or that the woman hath lifted some heavy burthen, or hath been in some great passion, or had a violent Cough; dancing, leaping, running, riding in an uneasy Coach, sitting upon a cold stone, (by which means the womb may be overmuch cooled) are oftentimes the Causes thereof.

The inward causes are, over much moisture, which hath relaxed the Ligaments, or else a longing desire that oftentimes women

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men have for the society of a man, which doth also happen to maids, and barren women, another cause may be the long suppression of the natural courses, which as some report, maketh a woman grow like to a man; another contrary to the former may be because she hath had the company of her husband too soon after her delivery,

But most commonly this falling down of the womb, proceeds from not being skillfully delivered, according as *Galen* saith, of two that wrastle together, one of which falling to the ground, draws his fellow with him and causeth him to fall also. Just so the womb striving to cast forth the Child, doth thrust forth it self, especially if the Ligaments which should hold it to the back be naturally loose and weak, it may also come to pass that while the Midwife takes forth the Child or the after birth, that the womb presently follows,

As concerning the Cure, there are three principial things to be observed, the first is, that the womb may be reduced to its right place, the second is, that it may be kept there, the third is, that it may be strengthened being there retained.

For the first, let the Midwife order the woman to lie upon her back, with her legs
higher

higher then her head, and her feet so drawn up, that her heels may almost touch her hinder parts, her thighs and knees being spread abroad.

If the womb be not much fallen, it will be the easier put up, sometimes it will go up of its own accord, but if it be too much fallen down it must be softned, that so it may return with the more ease and less pain: therefore let it be anointed with *Galens* cooling Oyntment, or this made as followeth.

Take Capon and Goose grease, of each one ounce, oyl of Lillies and oyl of sweet Almonds, of each half an ounce, white Wax so much as shall be sufficient to make it into an Oyntment.

If the former cannot quickly be had, take fresh Butter and oyl of Roses mixed together, and then make use of the following Fomentation.

Take Pellitory of the wall, Fetherfew, Sage, Bettony, of each one handfull, Melilot and Camomill flowers, of each one small handfull, red Roses two small handfull, boil them in equal parts of white Wine and water, and bath the part therewith; and then gently put up the womb with a soft linnen cloth, and when it is up, let the woman draw up

up her breath, by which means the womb will with the more ease be brought to its place.

But still remember, that if there be any hardness or inflammation in the womb, to soften it and make it supple, with the aforesaid Oyntment and fomentation.

And if you find the Bladder or great Gut to be full of Excrements, by which means the womb may be closed and kept forth, then first of all make way for the Urine with a Catheter, and let the Excrements be evacuated by Glisters,

The second thing to be observed is, that the womb may be kept in its place; for which purpose there may be Pessaries made with Cork, covered over with Wax or Mastich; some make them with Wax alone, some round, others square, triangular, oval, &c. which must be put up into the cavity of the womb, and are never taken out, (except they please;) which Pessaries keep the womb in its right place, so that women notwithstanding do all their necessary imployments, and may be as well enjoyed by men in Carnal conjunctions; do also Conceive, carry their great bellies, and bring forth; which is affirmed by many Authors, and not unknown of late to my self.

If it be put up suddenly after delivery, it will not hinder their usual purgations, nor any other humour which may be contained in the womb, especially if it hath a hole made in the middle of it. Whenever it is taken forth, put up a fresh one, and keep the former to serve another time.

Women newly delivered, ought not to make use of any astringent Medicines, for fear of stopping that which should come forth; for it will be sufficient to keep the Pessary there.

But when the time of purgation is over, there must be care taken of the habit and constitution of the body; they ought to eat but very sparingly, and drink less, especially for the first seven dayes.

Let them be kept from taking cold; and when they find themselves able, they may walk gently, & if full of bad humours, purge, provided they have not had their Courses or purgations sufficiently; if they happen to abound with blood, they may safely open a vein.

And because the ligaments which tye and hold the womb, are many times relaxed, with a kind of slimy matter and flegm, that falls upon them; it may be very necessary to dry them, by evacuating and drawing
from

from thence the humour which is the cause thereof.

In such cases *Hippocrates* highly commends Vomiting, because it expells flegmatick humours, which commonly offend the stomach, by turning them another way; besides that, while the stomach forceth it self upwards, it draws and lifts up the womb with it; but in such cases there must be great care taken, for strong Vomits shake and hurt the Midriff and Guts, and causeth them to press downwards, by which means the womb is kept down. And Experience doth tell us, that there is nothing more effectual to facilitate hard labour, and bring the Child sooner into the world, than Vomits given to women, when the Midwife is sure that they are in Travel.

Which ought to be made of *Mercurius Vite*, or of the *Sulphur of Antimony*, or of *Tartar. Emetic. nost.* which may be given from two grains to six, according to the strength of the Patient.

But for the keeping the womb in its place as aforesaid, it will be profitable to apply Cupping-glasses under the breasts, and under the navell, and to the upper part of the hipps; also to bind the upper part of the armes somewhat hard, and let them

smell to such things as have a good scent ; but apply to the secret parts, things of an evil scent.

Oyntments and Plaisters may be applied to the back, belly, and groins, such as are directed in the Chapter of Miscarriage, &c.

Now we come to the third thing, and that is, that the womb may be strengthened : For which purpose use Pessaries, Perfumes, Suffumigations and Injections put up and applied to the part.

Let the Pessary be of one of the forms aforesaid ; but let the Wax wherewith it must be covered, be made as followeth.

Take Wax one pound, red Roses, Wormwood, Bay-berries, of each two scruples, Cypress-nuts, flowers of Pomgranats, of each half a dram, Dragons-blood, Myrrh, Mastich, of each two scruples, melt them together, then adde thereto the Oyntment called *Unguentum Comitisse* one ounce : with this Wax thus prepared, you may cover the Pessary made with Cork.

The Fumes may be made of the fore-mentioned Ingredients, adding thereto some *Labdanum*, and *Assa fetida*, because the womb flyeth from any thing of an ill scent ;

scent ; or let them receive into their secret parts, through a Funnel, &c. the suffumigation made as followeth.

Take Knotgrass, Mullein, Wormwood, Comfry, Featherfew, the leaves of Cypress, of each two handfulls, Bay-berries, Pomegranats, Cypress-nuts, of each half an ounce, bark of Oak, Pine, Frankincense, of each six drams, red Roses two small handfulls, boyl them all in equal parts of Red-wine and water of Bean Cods ; and if you adde some *Assa fetida* thereto, it will not be amiss. This Decoction may be also injected into the secret parts, but let it not be altogether so astringent.

Or, Take Comfry-roots, Plantain, Knotgrass and Shepherds-purse, the bark of Elm, boyl them in Plantain or Common water, and with a Syringe inject the same into the womb ; or the parts may be bathed with a mans Urine, or with a fomentation made with the leaves of the Mastich-tree.

Or, Take *Album grecum*, Comfry-roots dried ; being made into very fine powder, mix them together in equal parts, and strew it upon the part fallen out, and put it up with a warm Flannel cloth. This is also very good for the falling down of the Fundament,

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dament, for I have with good success made use thereof.

Or, Take Frankincense, Sarcocolla, Mastich, well steeped in breast-milk, (so that it may drink up as much of the milk as it can hold) of each one dram, Gum Arabick, Acacia, Hypocistis, Mummy, of each half a dram; being well dried, make them into a fine powder, and strew it thereon, and put up the womb as aforesaid.

Before which time, the womb must be anointed with Gum-dragon, dissolved in Plantain water, or with the muscilage of Comfrey-roots.

Or, Take Mullein two drams, the leaves of Mirtle, Garden-Parsnip seed, ashes of Cockle-shells, of each one dram, red Coral two drams and a half, shavings of Harts-horn half a dram, make all into fine powder, and take one dram thereof every morning in the best Red-wine.

The Essence of Pomegranats, taken in old Conserve of red Roses, is of excellent virtue in such cases. Take it from five drops to ten.

The Spirit of the same, taken in Red-wine, is also very profitable.

Having neither room nor time, contrary to my first intentions, I must conclude
(till

(till some further opportunity) with the two following Chapters; which demonstrate the parts in both Sexes principally serving for Generation, judging it may not be altogether amiss to joyn them with the matter before treated of.

C H A P. XXXIII.

*Of the Vasa præparantia, or seminal veins
and arteries in Men.*

THe privy members are of two kinds, of the Male and Female, and so it was thought fit for procreation; for this action requireth an Agent and Patient, seed and menstrual blood:

The first is the seat of the Plasmatique spirit; the second affordeth supply of matter to the spirit, to extract forth the wonderfull frame of the regions and parts of the little world.

In Man some of these parts afford matter for the seed, to wit, the four preparing Vessels; some elaborate this matter, as the *Corpus Varicosum*; some make the seed fruitfull, as the Stones; some conveigh the seed back again, and make it to be pure, as those

which are called *Vasa deferentia*; some contain the seed, and an oylie matter, as the *Vesicula seminales*, and the *prostrata*; some discharge the seed into the womb, this is done by the Yard.

Vasa preparantia, or the preparing Vessels, which prepare matter for the seed, are of two kinds, Veins and Arteries.

The Veins are in number two; the right proceedeth from the trunk of the *Vena Cava*, or hollow vein, a little below the Emulgent; the left riseth from the Emulgent.

The Arteries spring from the trunk of the *Aorta*; these Vessels being somewhat distant one from the other, are tied together by a thin membrane which springeth from the *Peritoneum*, and meet often by the way by inosculation. These Vessels are larger in Men then in Women; and the Arteries are bigger then the Veins, because more heat and much spirits are required for the seed.

They enter into the groin obliquely carried together with the muscle *Cremaster*, between the two Coats of the *Peritoneum*.

These Vessels do end about the beginning of the Stones, and make up that part

part which is called *corpus varicosum*, &c. from the stones to it many small fibres pass.

The *corpus varicosum* is made of the twisting of the preparing Vessels, which maketh a long thick glandulus, but hard Welt without any remarkable hollownes, which passeth to the lower part of the Stone, and from thence to the *vas deferens*, where it endeth: Here the Venall and Arteriall blood being elaborate in these admirable windings is further prepared; this quality being imparted from the semini-fical faculty of the Stones.

The Stones in Latine are called *Testes*; because they testifie one to be a man: They are of a glandulous body, flaggie, soft and white, without any hollownes, full of small Veins and Arteries, the like not to be found in any part of the body; they are two in number, their figure is ovall; the right is hotter, and better concocteth the seed, and by *Hippocrates* is called a begetter of the male: The left Stone is more full, and hath a larger Vein: Yet the seed, which is there elaborated, is more waterish and colde; because it proceedeth from the emulgent, and begetteth the female.

In the stones there are to be considered their coats, substance, and use.

Their

Their coats are in number four. First, *burfa scroti*, and it is nothing else but the skin covered with the *Cuticula*, and because it sticketh firmly to the *Membrana Carnosa* under it, so that they seem to make but one Coat; it cometh to pass that in cold weather it doth contract, and is full of wrinkles: In the lower part it hath a line according to the length, whereby it is divided into the right and left side, this line is called *sutura*, or a seam.

Secondly, it is called by *Rufus*, *Dartos*; because it may easily be taken from the *tunica vaginalis*: by the Antients it was called *Erithroides*; because it appeareth to be red, by reason of the fleshy *fibres*, wherewith it is interlaced: This ariseth from *Membrana Carnosa*, which here is more subtile and thin then elsewhere, and stored with Veins and Arteries.

The third is called *Elythroides*, or *vaginalis*, because it contains the stone as a sheath, it is a thick and strong membrane, having many veins, in the outside it is uneven, by reason of the *fibres*, by which it is tied to the *Dartos*; but in the inner side it is smooth, and is nothing else but the production of the *Peritoneum*.

The fourth is the Nervous Membrane,
called

called *Albuginea*, from its Colour, it is white, thick and strong, framed of the outward Tunicle of the *Vasapreparantia*, it is immediately wrapped in the Stone; between these two the water is contained in *Hernia aquosa*.

The substance is afore described: each Stone hath one Muscle called *Cremaster*, &c. which is to hold up; because it pulleth up the Stone in the act of Generation, that the Vessels being flacked, may the more readily void the seed.

This Muscle is nothing else but the lower part of the oblique Muscle, ascending near to *os pubis*; which outwardly wrapping the production of the *Peritoneum*, is carried to the Stone.

These Muscles in old age and sickness, become flaggie; and so the *Scrotum* relaxeth, and the Stones hang low.

The use of the Stones are, first, to elaborate the seed, by reason of the seminifical faculty resident in the Parenchyma of the Stones; or they turn the blood, which is brought by the preparing Vessels into seed for the most part; the rest they reserve for their own nutriment.

Secondly, they adde heat, strength and vigour to the body, as Gelding doth manifest; by the which all these are impaired.

Thirdly,

Thirdly, they receive the superfluous moistness of the seed, by reason of their glandulous substance.

Of the Vessels that carry the seed, and those that retain it.

Vasa deferentia; or the Vessels that carry the seed, they are in Colour White, in substance finewy, their hollowness obscure: from hence they are called *Meatus seminales*; they rise from the lower part of the *Parastrata*, and mount up by the sides of the preparing Vessels.

When they are come within the hollowness of the belly, they turn again to the back side of the Bladder, between which and the *intestinum rectum* untill they pass, about the neck of the Bladder being somewhat severed, and at last joyned together, but not united, are inserted on each side the Glandulous bodies, called *prostrata*: before they come thither they are joyned to the *Vesicula seminales*, which in figure represents the Cels of a Pomgranat, or Honey-Comb.

Their substance is Oyly and Yellow; for they draw unto themselves that which is fat in the seed: they are more in number; because

because the Oyly substance should not so forcibly and plentifully go into the Urethra; but should by degrees gently pass from one to the other by windings, and at last be poured into the Conduit of the Yard, by an orifice which is shut up with a fleshy substance, partly to stay the involuntary effusion of it, and also to hinder the regurgitation of it; it being poured into the Urethra, chiefly in the time of Carnal Copulation, doth moisten it that it shrink not, and suffer it not to be offended by the Acrimony of the seed and Urine; the *Vasa deferentia* passing by these, go to the Glandules called *Prostata*, by which they are encompassed.

When they come to the Urethra, a Caruncle as a valve or door is set before the orifice of each of them, partly to hinder the coming of the Urine unto them, and also to hinder the involuntary effusion of the seed,

Under and by this Caruncle one each side there are three holes, thorow which the seed passeth into the Urethra, these holes are easily discerned in an inveterate Gonorrhæa, though not so easily in a sound person. The seed passeth through these inconspicuous passages as quick-silver doth through Leather by drops; the seed having been made
subtill

subtill, spirituons by sublimation through the *Vasa deferentia* ascending, is able to pass through the aforesaid passages.

Prostrata or *glandula seminales*, are Glandulous bodies placed between the neck of the Bladder and the *intestinum rectum*, although there is no conspicuous passage, by which the seed passeth into the Urethra: Yet the thick Membrane which wrappeth in the prostrate, where it leaneth upon the Urethra, is thinner, and hath many pores, which are dilated by heat in the act of Generation, and may be seen in an inveterate Gonorrhæa.

The sphincter of the Bladder compasseth the Glandules, in drawing of a stone, if these parts are rent, the party becometh Barren. The distance between the *scrotum* and the *Podex* is called *Perinæum*, because it is still moist with sweat, the *pubis* *scrotum* and *perinæum* in men are furnished with hair, because Glandules are placed there, which receive plenty of superfluous moisture, a part whereof they send to the skin, for the generation of hair; if the seed happen to be corrupted in man, it causeth not so fearfull Symptomes as in women, because the seminary vessels are without the *Hypogastrium*, but in women within it.

Of the Yard.

It is called in Latin *penis a pendendo*, because it hangeth without the belly, and is an organical part, long and round, yet somewhat flat in the upper part, seated about the lower part of the *os pubis*, appointed for making of water, and to conveigh the seed into the womb.

It is framed of a substance that admits of distention and relaxation, the parts of it are either common or proper.

The common are three, the scarfe skin, the skin, and the *membrana carnosæ*, it hath no fat for it would have hindred the stiffness thereof.

The *Cuticula* is of a reasonable thickness, the skin is somewhat thick, flaggie, (especially) when there is no erection, but very stiff where there is.

The *membrana carnosæ* is somewhat fineiwe?

The proper or internall parts are these. The two Nervous bodies, the Septum, the Urethra, the Glans, four Muscles, and the Vessels.

The two bodies are long hard and nervous, these within are spongiouse, and full of black blood; the spongiouse substance seemeth

seemeth like to a net woven, framed of innumerable twigs of veins and arteries.

This black blood contained in these Laterall Ligaments, being full of spirits, hot by the sting of *Venus*, doth distend the parts.

These two Ligaments where they are thick and round, spring from the lower part of the Sharebone, in the beginning they are separated one from the other, that the Vrethra may pass between them; but as soon as they come to the joining of the Sharebone, they are by the *Septum Lucidum* everted, it is *nervous* and *white*; It ariseth from the upper part of the Commissure of the *os pubis*, and upholdeth the two Laterall Ligaments and the Vrethra, as a stay, the like is found in women to uphold the privy member; Under these lieth the Vrethra, which is of a substance Nervous, Thick, Loose and Soft, like to that of the laterall Ligaments, it be-ginneth at the neck of the Bladder, though it doth not spring from it, but is joined to it only, and so passeth to the Glans; if you boil the Bladder and it, it will separate it self from the Bladder; It is framed of two membrans, the one is internall, with which the Glans is covered; it is bred of the thin membrane which covereth the Nerves of the Yard; it is

is of an exquisit feeling, that it might be sensible of the acrimony of the seed, and so cause pleasure, especially in that part where it lieth between the *Prostrates*.

The external is fleshy, and hath many transverse *fibres*; the middle substance is fungous and full of black blood, that it might suffer distention and relaxation with the lateral Ligaments: At the beginning there are holes, that in the middle largest, and two lesser, in each side one, from the passage which is sent from *Vesicula seminales* to the Urethra.

The Muscles are four in number, two on each side; of these collateral Muscles, the one is shorter and thicker, and springeth from the *Appendix*, or knob of *Coxendix*, under the beginning of the lateral Ligament, and ascending obliquely, is inserted into the same, a little below the beginning of it; this serveth for erection.

The second is longer and smaller, proceeding from the sphincter of the anus, &c.

This passeth straight under the Urethra, and is inserted about the middle of it: In the inside of the Yard, these two
O Muscles

Muscles dilate the lower part of the Urethra, for miction and ejaculation of the seed; as the first Muscle is termed *erector*, so this is called *accelerator*.

This hath a substance agreeable with that of the Yard; for this in erection is drawn towards its beginning, and the erection ceasing it becomes lank.

Glans is the extreme part, and is somewhat round, encompassed with a Circle, as with a Garland: It is soft and of an exquisite feeling, by reason of the thin skin, with which it is covered about the root of it, where it is joyned with the Nervous bodies; there is a little pit, in which if any sharp humour be lodged, as in a virulent Gonorrhæa, great pain is caused thereby.

The Glans is covered with *præputium*, the fore-skin; which is framed of the reduplication of the skin, the Ligament by which it is tyed to the Glans in the lower part of it, is called *frænum* or the bridle,

Of the Vessels; some are Cutaneous, some pass to the inner parts of the Yard.

The Cutaneous Veins and Arteries spring from the *puḍenda*; these entring at the root of the Yard, pass by the sides towards the
back

back of it, and are conspicuous enough.

The vessels which are bestowed upon the inward parts of the Yard, come from the *vena & arteria Hypogastrica*, about the roots of the Laterall Ligaments; here the arteries are remarkable, which are wonderfully dispersed through the body of the Yard; for the right artery is bestowed upon the left side, and the left upon the right side thereof.

It hath two sinews from the Share-bone, the lesser is bestowed upon the skin; the bigger mounting up under the foresaid bone, to the root of the Yard, between the Laterall Ligaments, it is bestowed upon the muscles, the rest of the body of the Yard and the *Glans*.

CHAP. XXXIV.

Of the Genitals or Privymembers in women.

THe *Genitals* in a woman have four distinct parts, to wit the Cunnus, the Womb, the Stones, and the spermatick vessels.

The Cunnus is that part which offers it self to the sight.

In it there are eleven parts remarkable.

The first is called *Pubes*, and is that part where the hair doth first bud forth, which commonly happens about the fourteenth year of age; the upper part which buncheth forth, and is most full of hair, is called *Veneris Mons*, or the *Mount of Venus*.

The second is called *Rima Magna*, or the great Chink; which beginneth at the *os pubis* about an Inch distant from the *Anus*, and it is larger than the hollowneis of the neck.

The third is called *Labia* or the Lips, by which the internall parts are covered; as the tongue and teeth by the Lips; these are framed of the common Integuments of the body, and have pretty store of spongiuous fat.

The fourth is called *Ala* or *Nymphae*, the *Wings* which appear when the Lips are severed, these are two productions framed of a soft and spongiuous flesh, and the doubling of the skin placed at the sides of the neck, being joined above, they compass the *Clitoris*; in figure and colour resembling a Cocks-comb.

The fifth is called *Clitoris*, which is a Nervous and hard body, within full of black and
spongiuous

spungious matter, as the Laterall Ligament of the Yard, and it is framed of three bodies, the two Laterall are Ligaments, and riseth from the internall knob of the *Ischium*; the third is between these which springeth from the joyning of the *os pubis*: at the end of it is the *Glans*, which hath a superficial Cavity, and is covered with a very thin skin, as a *Preputium*, which ariseth from the joining of the *Nimpha*, and as it doth represent the Yard of a man, so it suffereth erection and falling, and may be properly called a womans Yard; and in many women it is well known to be as large as a mans, and doth very much trouble them in the act of generation, &c,

The sixth, under the *Clitoris* above the neck, is a small orifice to be seen, by which a woman makes water, but many women are ignorant thereof.

The seventh, after the *Nimpha* or wings are four Caruncles, resembling the leaf of the Mirtle-tree; that which is uppermost, is the largest and forked, that so it may receive the end of the neck of the bladder; the other is below, this on the sides, they all four keep back the air, and all other things from entring the hollow part of the neck, and by tickling the Yard of a man, causeth the greater pleasure; in women which have

not born children are they most conspicuous. These *Caruncles* are framed of the reduplication of the fleshy neck of the genital.

The eight, behind the *Caruncles* appeareth a hollownes in the lower part of the neck, of a reasonable largeness, framed by nature to stay the seed cast into the womb; from too quick slipping forth again.

The ninth, in virgins these *Caruncles* are joyned together with a thin and sinewy membrane, interlac'd with small veins, cleaving orbicularly to the sides of the neck, haveing a small Cavity in the middle which will receive a pease, by which the menstruall blood passeth; sometimes it is hollow like to a five and is called *Hymen*.

The tenth, behind the *Caruncles* and the *Hymen*, appeareth a chink under the orifice of the bladder between the two wings, which is the entrance into the neck.

The eleventh, which neck is nothing else, but that distance which is between the *Cunus* and the mouth of the *womb*, and in women of an ordinary stature it is eight inches in length.

The substance of which part is hard, outwardly fleshy, inwardly membranous and wrinckled, like to the inner skin of the upper Jaw of a Cows mouth.

First,

First, to cause great delight in the act of Generation.

Secondly, the better to retain the seed.

Thirdly, to admit the greater dilation in Labour.

The neck is seated in the hollownes of *Hypogastrium*, which is called *Pelvis*, between the Bladder and the *intestinum rectum*, it hath two Membranes; if they are cut transversly, between them there may be discerned a spongyous flesh, such as is found in the lateral Ligaments of the Yard; this causeth it to swell in the act of Generation, innumerable sprigs of Veins and Arteries afford good store of spirits.

The *Hypogastrical* Veins are inserted into the neck of the womb; and from thence passeth to the mouth thereof, as soon as they come to be implanted into the substance of the *Uterus*; they loose their own Coats, which are bestowed upon the first Membrane of it: From thence by small pipes blood is carried to the womb; by which veins the terms issue into the neck of the *Genital*.

A large branch passeth from the *Arteria Hypogastrica* to the neck, a sprig of it; but wreathed, is communicate to the *Testicle*, passing to that place between the two Membranes of the body of the womb; this sprig

is as it were twisted to hinder it from breaking, when the womb is enlarged by a woman, being with Child,

Of the Womb.

The womb was appointed by nature to be the field thereof, to receive the seed of man and woman; for the procreation of man, and for the continuation of mankind

It hath two parts, the *Os Uteri* the mouth of the womb, and *fundus* the bottom.

The mouth is a hole at the entrance thereof, which like a mouth may be opened or drawn in; this entrance is but a transverse line, when it is exactly opened, which becomes round.

This orifice, though in the act of Generation it may be so opened, that it will receive the Glans of a mans Yard, yet after Conception it is so closely shut, that it will not admit the point of a Needle; but when a woman is in Labour, it so openeth it self, that it makes way for the Child, in such as have been Mothers, it is like to the mouth of a Whelp, most commonly the Cancer of the womb beginneth here, because it is somewhat fleshy, within this orifice a long knotty substance is placed, to help the shut-

ting

ring of the same the more exquisitely, about this knotty substance are small holes to be seen, which seem to be the ends of the ejaculatory Vessels: In form it is like to a Pear or Cupping-glass.

In Virgins, though of large stature, it exceedeth not the bigness of a Walnut, but in such as are with child, it doth enlarge it self into such a capacity, that it is able to contain the Infant, it was made small because the seed in quantity is but little, which it ought to embrace and nourish, it hath no distinct Cels as the womb of a beast hath, only a Line as in the tongue and cod doth separate the right side from the left, in length from the orifice to the bottom, it is supposed to be three Inches, the internall *superficies* is rough the better to retain the seed.

The womb is framed of two membranes, the externall riseth from the *Peritonæum*, and is the thickest of all other that rise from the same, it is smooth and slippery, except those parts where the spermatick vessels enter into the womb, and when the Ligaments go forth, the internall membrane is full of small holes, where the womb covereth the *Intestinum rectum*; when the courses flow they are easily seen, but not when they cease. The antients took these to be the mouths

mouths and of the *veines* and *arteries*.
By these holes the menstrual blood Issueth.

Above at the sides of the externall membrane two in small knobs, such as may be seen in heifers, when their horns begin to bud, they are called *Cornua uteri*. For nourishment it hath both veins and arteries.

Of these the veins are larger than the arteries, the veins arise from two branches of each side : one of which proceedeth from the *vasa preparantia*, which doth descend and spread through the whole womb, especially through the bottom thereof : And seeing the spriggs are implanted in each side, the right are joined with the left by inosculation.

The other branch which proceedeth from *Ramus Hipogastricus*, doth ascend from the lower parts, and is sent to the orifice partly to the bottom ; These are larger than those which spring from the *vas preparans* ; both which are dispersed through the substance of the womb, and are united by inosculation.

Some will have the menstruall blood flow from the twigs, sent from *Ramus Hypogastricus*.

Hippocrates saith, that those women which
are

are conceived with child have the orifice of the womb shut and closed up, so that the air might not get in and corrupt the seed, and that the heat thereof might not go forth.

It is shut together as the eye-lids are, or that it will not admit (as aforesaid) the point of a needle, but although in the first moneths the orifice be so exactly closed, yet when a woman is great with child the orifice gapeth a little, & is shut, by a mucous seminal substance which doth repell the air (as aforesaid) and Lubricate the orifice in delivery.

It hath arteries also which rise from the preparing arteries, and from the *Hypogastrice*, as the veins did, these accompany the veins, and are distributed as they are.

The sinews do first rise from the sixth Conjugation, they are small, and are bestowed upon the bottom; then from the parts which rise from the share-bone.

These are bestowed partly upon the lower part thereof, and partly upon the *Cunnus* or privy member, and are larger, because in the act of generation great delectation is required, by these vessels, arteries, veins, and nerves, the womb hath a consent with all the rest of the body; and though the veins and arteries seem to be small in women which are not with child;

child; yet in such as are with child, by the affluxion of blood, they will oftentimes become as thick as a finger; and in such the womb, which other waies is membranous, (as aforesaid) becomes more thick and soft, so that about the upper part of the bottom unto which the *Placenta Uteri* is tied, is almost two Inches thick.

The womb is only tied to the adjacent parts Laterally, for above, before, and after it is free, that it might admit dilation, and descend or ascend in the act of Generation.

The Ligaments are four in number the two uppermost broad and membranous, and are nothing else but productions of the *peritonæum*, which fasten the womb to the *Os Ilii*.

They are loose and soft, that they might admit dilation with the womb when a woman is with child, and constriction when she is not.

These carry the *vasa preparantia* and *deferentia* to the womb, and lap up the stones, they represent the wings of a bat, or the sails of a ship spread abroad, these keep the womb steadfast in its own place, that it neither ascend nor descend,

The two lower Ligaments are nervous, round, and concave, they rise from the sides
of

of the lower part of the womb, near to the *vasa deferentia* which they touch, they descend to the groins, by the production of the *Peritonæum*, strengthened by the *Glandules*, and being dilated like a membrane, they bestow one part upon the *Clitoris*; the rest passeth to the knee, in the inside of the thigh by the *membrana adiposa*, which is the cause why women after conception feel pain in the inside of the thigh.

These Ligaments serve not only to stay the womb; but being hollow, noysom humours of the Genitals, are sent to the *Glandules* of the groins, so that after impure copulation the seminary vessels being infected, the contagious humour, by these Ligaments is sent to the groins, from whence proceed venereal *Buboes*, &c. *Which I have often cured with my Cathartique and Diuretique Pills, (wherewith I cure all sorts of Dropsies) the Patient drinking therewith a Cordial Diaphoretique Liqueur, which I have by me for the foresaid purpose, which without Mercurial Medicines infallibly helps all such accidents.*

Of the Stones and seminary Vessels in Women.

Women have Stones as well as men, though they differ in Eleven things.

First,

First, In their situation; for they are placed not without the *Hypogastrium*, (as in men) but within it, that they might be the hotter and more fruitfull.

Secondly, In quantity; for they are smaller.

Thirdly, In their form; for they are composed of five or six Bladders, which make them uneven; but the stones of men are smooth, these Bladders containing a moisture like to Whey, though somewhat thicker.

Fourthly, The Stones of women have no Cremasters; but are stayed by the broad lateral Ligaments, termed the Bats wings.

Fifthly, They have no *Prostates*.

Sixthly, They differ in figure; for in men they are ovall, like to an Egg, but in women flattish.

Seventhly, They have but one Membrane, but mens have four.

Eighthly, In substance; for they are more soft and flaggy then mens are.

Ninthly, In temperature; for they are more cold then mens are, and contain a thin and watry seed.

Tenthly, in women they are fastened to the sides of the *Uterus* by the two upper Ligaments, which are loose and Membranous.

Eleventhly, In women which are not
with

with Child, they are placed above the womb, from it in distance two inches.

The seminary preparing vessels, are in number four, two Veins and two Arteries.

The Veins of the right side rise as in men, from the trunk of the *Vena cava* under the *Emulgent*, but that of the left riseth from the middle of the *Emulgent* of the same side.

Both the arteries rise from the descending trunk of the great artery, which veins are not united as in men, before they come to the stones, but are divided into two branches, the greater of which being stayed by the Ligament, is carried to the stone, but the Lesser endeth in the Lower part of the womb, though in the upper part for the *Nutrition* of the same, and the *Embryo*.

These preparing vessels, differ from those in men; In manner following.

First, they are shorter then in men, by reason of the shortness of the passage; but they are more twisted or wreathed where they make *Corpus varicosum*, about the stone that thereby the seed may be the better prepared.

Secondly, they pass not wholly to the Stones, as in men; but are divided in the midway, as aforesaid.

One thing is to be observed, that the
Sper-

spermatique Veins receive the Arteries as they pass by the sides of the *Uterus*, that the blood might be the better elaborate; for if you blow up the spermatique Veins, the right and left vessels of the womb are also blown up: From whence may be observed the Communion of all the vessels thereof.

The *Vasa deferentia* rise from the lower part of the Stones, which are firm, white and Nervous; they pass by the Membranous Ligament to the womb, not straight, but wreathed, that the shortness of the way might be recompenced with the multitude of windings, near the Stones they are somewhat broad, when they have gone a little on, then they become narrow, and about the womb they become broad again, and end in the horn & capacity thereof.

Amongst these vessels the last to be considered, is *Tuba Fallopiana*, which is called by some *Vas cacum*; because it hath but one orifice, as the *intestinum cacum* annexed to *Colon*: This riseth from the horn or branches, and resembles the end of a Trumpet, and passeth obliquely over against the stone carried by the Membranous Ligament, and compasseth the Stones; but it proceeds not from the Stones, neither is it inserted into them; and as it is open in the beginning, so in the ending, it is shut.